

THE STUDENT'S GUIDE

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SANSKRIT COMPOSITION

A TREATISE ON SANSKRIT SYNTAX
FOR THE USE OF SCHOOLS AND COLLEGES

BY VA'MAN SHIVARA'M A'PTE, Μ. Α.

THIRD EDITION

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V. S. APTE The Author.

ALL SINCERE & PATRIOTIC LOVERS

AND

WORKERS IN THE FIELD

OF SANSKRIT

THIS BOOK IS DEDICATED

as the first humble attempt towards doing something calculated to encourage a critical study of the Language By

The Author

Preface to the Second Edition

A GLANCE at the Table of Contents will show that this edition differs from the first in many respects. The additions and alterations that have been made both in matter and arrangement require a few words of explanation.

The main body of the work is divided into four parts. The first part gives the general scope of Syntax and lays down the principal laws of Concord. The second part deals with Government, and gives principal rules in the Karaka Prakarana. In the third part are considered the more important Grammatical Forms, the meaning and use of which require explanation; such as several kinds of Participles, the Infinitive Mood, the ten Tenses and Moods. Particles, such as are most frequently used in Sanskrit Literature, are also treated and illustrated, being alphabetically arranged and distributed over eight Lessons. Some peculiarities of the Parasmaipada and Atmanepadacertain roots taking the one or the other pada according as they are used in a particular sense or are preceded by certain prepositions—which were given in an Appendix in the first edition, have here been incorporated into the body of the work, and treated in two additional Lessons. The fourth part gives matter not given in the first edition -the Analysis and Synthesis of Sanskrit Sentences. I have tried to apply the system of English analysis to Sanskrit Sentences, and in doing so I have illustrated the rules of English Grammar by examples from Sanskrit authors, making such additions and alterations as were necessitated by the peculiarity of the Sanskrit idiom. To some this portion may perhaps appear superfluous. But my experience is that a correct knowledge of the relations subsisting between the different parts of a Sanskrit sentence is highly useful to the students, not only in translating from Sanskrit into English, but also translating from English into Sanskrit, in as much as it clearly brings to his notice the difference in construction between two languages, and in composing sentences. The general rules of Analysis are much the same in all languages, but their application is not easily understood. In Section II of this part some rules on the order of words have been given, mostly drawn from an examination of the construction of Sanskrit sentences and comparison with Latin idiom. The third Section takes up the Composition of sentences, where the student has to frame some sentences so as to apply the rules of analysis given in the first Section. Several exercises have, with this view, been given in this Section. I am inclined to believe that these exercises, if carefully worked, will give the student considerable facility in writing a few sentences of original Sanskrit on a given subject. The student has also been shown how to paraphrase Sanskrit passages, and it is expected that, with the help of Analysis. he will be able to paraphrase in Sanskrit as he does in English. The fourth Section treats of Letter-writing, in which are given, with example and exercises, some of the common forms of letters. On this subject I have derived considerable help from a number of manuscripts, dealing with प्रशस्त्य:--forms of writing--that were brought to my notice by Dr. Bhandarkar, and kindly placed at my disposal for some months.

This edition differs also in the arrangement of matter. Each Lesson here consists of three parts; the first gives the rules with illustrations; the second and third give sentences for exercises. Choice Expressions and Idioms, which were in the former edition, given after the rules, and the Sentences for Correction which were given last, have here been given after the Notes. The Idioms have been arranged in the alphabetical order of the important words in their English equivalents, and a good many taken from

standard authors have been added so as to increase the former number by over one-half. The Sentences for Correction have been promiscuously arranged, and they may be attempted after the rules have been fully mastered. There is one more material change in arrangement that will not fail to strike the reader. The Sanskrit sentences have been divided into two parts: those in large type for reading in class, and 'Additional Sentences for Exercise,' which may be read at home as additional reading. I have been obliged to make this division, not because I considered the number of sentences very large, as some of my critics did, but because the sentences, as they stood, were too many to be read by student in the ordinary course of class lessons. I myself felt the difficulty, while teaching the book; and I thought it proper to do that which I myself did, and which other teachers also who did me the honour of teaching it to their pupils, must have done. namely to effect a division of the Sanskrit sentences. This has moreover, enabled me to add under the 'Additional Sentences' several passages from authors not previously drawn upon.

The lesson on the Nominative case in the first edition has been omitted as it was found to be superfluous, and that on Pronouns, being out of place in Concord, has been transferred to Part III. The Appendix on the formation of the feminine of nouns and adjectives has been dropped.

Other improvements made in this edition are two Glossaries—Sanskrit-English and English-Sanskrit—which give the difficult words occurring in the exercises for translation, and an alphabetical Index of all the nouns, adjectives, roots, &c., which have given rise to syntactical or other rules. The want of the two Glossaries, more especially of the first, was much felt by students. The most ordinary words, which the student must have come across

in his elementary course of study, have not been included. The importance of the *Index* need not be much dilated upon, since it facilitates reference to a very remarkable degree and is now regarded as almost a sine qua non of such words. For this I must thank Professor Max Müller, who was kind enough to suggest, among other things, this idea of giving an Index. The Notes, given after Part IV, retain much of their former character. They are mostly intended to be explanatory. Individual words, being included in the Glossaries, not have here been repeated.

There are the main additions and alterations made in this edition. Beside, the work has been most carefully revised throughout: indeed, it will be difficult to find a page which has not undergone careful revision. rules have been recast; and many more, drawn from a closer study of Sanskrit Grammar and the works of classical authors, have been added to each Lesson. Throughout the book several Sanskrit passages have been added, either to the illustrative sentences, or to the sentences for exercise. The effect of this and the like additions has been to increase the matter by nearly one-half. Yet by a suitable arrangement of types, the volume of the work has not much increased, and that it may be within the reach of all classes of students, the price has been reduced to Re. 1, as. 8. The rapid sale of a large edition in less than three years shows that the book, in some measure, supplied a feit want; and it is hoped that the student of Sanskrit will find this edition more useful and a better guide to Sarskrit composition than the first, on account of the improvments effected in it.

Before concluding, I must not omit to tender my most sincere thanks to Dr. R. G. Bhandarkar, who was kind enough to spare time to go over the greater portion of the book with me, and to make several important suggestions which have been mostly acted upon; and secondly, to Mr. Lee Warner, Acting Director of Public Instruction who, at the recommendation of Dr. Bhandarkar, was pleased to sanction the work for use in High Schools. My acknowledgments are also due to Dr. Morell, Professor Bain, and Mr. McMordie, whose works have been useful to me in writing Part IV; and lastly to Mr. M. Sheshagiri Prabhu of the Madras Presidency, who was the first to suggest the addition of Analysis and Synthesis of sentences.

Poona, 24th December, 1885

V. S. A'PTE

Preface to the Third Edition

For this edition the book has been carefully revised throughout, and some sentences have been added, particularly in the illustration of rules. As the work is now used as a text-book in several High Schools, even in the other Presidencies, no material changes in its plan and scope have been effected. It gives me great pleasure to find that the several important changes made in the second edition have met with general approval, and that the book affords help, however slight, to the student in writing Sanskrit correctly and mastering some of the intricacies of its idiom.

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LIST OF CONVENTIONAL ABBREVIATIONS USED IN THE BOOK

N. B.—Where a Roman figure is followed by an Arabic figure, the former signifies the canto or chapter (in the case of Mb. and Ràm., the Parva or Kànda), and the latter the number of the verse; a single Arabic figure in the case of dramas signifies the number of the act.

A. R. stands for Anarghyaraghava.

Bg. ,, Bhagavadgîtà (Bombay Edition).

Bh. ,, Bhartrihari, II. denoting Nîtis'ataka, and III. Vairàgyas'ataka (Bombay Edition).

Bk. "Bhattikàvya.

B. R. "Bàlaràmàyana.

C. Chànakyas'ataka.

Dk. , Das'akumaracharita, I. denoting the first part, and II. the second, and the Arabic figure the number of the story (Bombay Edition).

G. M. .. Ganaratnamahodadhi.

H. Hitopades'a. the Arabic figures denoting the four parts in their order (Bombay Edition).

H. C. .. Harshacharita.

K. Bàna's Kàdambarî (Bombay Edition). the Arabic figure signifying the number of the page.

Kàv. "Kàvyaprakàs'a.

Ki. "Kiratarjunîya.

Ku. "Kumàrasambhava (Calcutta Edition).

M. , Màlavikàgnimitra (Bombay Edition).

Màl. "Màlatîmàdhava (Bombay Edition).

Manu. stands for Manusmriti.

Mb. " Mahàbhàrata.

Mbh. " Mahabhashya.

Me. " Meghadùta.

Mk. "Mrichhakatika.

Mu. " Mudràràkshasa.

Mv. " Mahavîracharita,

Nàg. ,, Nàgànanda.

P. Pan'chatantra, the Roman figure denoting the number of the tantra, and the Arabic figure the number of the story (Bombay Edition).

P. R. , Prasannaràghava.

R., Raghuvams'a (Bombay Edition).

Ram. "Ramayana.

Ratn. " Ratnàvalî (Calcutta Edition).

S'. , S'akuntala (Bombay Edition).

S'. B. "S'àmkaràbhàshya.

Si'. "S'is'upàlavadha.

S. K. .. Siddhantakaumudî.

S.' M. ,, S'amkaràchàrya's Mohamudgara.

Su. "Subhashitaratnakara.

U. ,, Uttararàmacharita (Calcutta Edition).

V. ,, Vikramorvas'îya (Bombay Edition).

Var. " Varttika of Katyayana.

Vàs. , Vàsavadattà.

V. B. Viddas'àlabhan'jikà.

Ve. " Venîsahmèra. (Calcutta Edition).

Y. , Yajn'avalkyasmriti, where II. denotes the Vyavahara chapter.

STUDENT'S GUIDE

TO

SANSKRIT COMPOSITION

PART I

INTRODUCTORY

'SYNTAX' in English deals with the mode of arranging words in sentences, and lays down rules for the proper and correct arrangement of words. In Sanskrit and other languages that are rich in inflexions, Syntax has not this definite scope. The grammatical inflexion itself shows the relation of one word to another, and no harm or inaccuracy occurs, if the student does not observe the usual order of words in a sentence. Take, for example, the English sentence "Rama saw Govind." If the order of the words, Rama,' and 'Govind,' be changed, there will be a very great difference in the meaning; it will, in fact, be a different sentence altogether. Take, however, the Sanskrit sentence for the same: रामो गोविदमपश्यत. Here, even if the order of the words be changed, no difference occurs in the meaning: the sentences रामो गोविदमपश्यत, गोविदं रामोऽपश्यत. अपश्यदामो गोविदं &c., all mean the same thing. The order or arrangement of words in Sanskrit sentences is not, therefore. a point of great importance except in some cases; but this does not mean that perfect arbitrariness is allowed, and there are certain cases in which it is necessary to arrange words in a particular manner. In Sanskrit Grammars, rules on Concord and Order are rarely given. The "KarakaPrakarna" in the Siddhanta Coumudi is popularly, though not correctly, taken to represent Syntax in Sanskrit; but it represents only one of the parts of Syntax properly so called, i.e., Government. The use and meaning of particles and grammatical forms has also to be taken into account in the joining together of words into sentences. This portion of Grammar is usually considered in English Grammars under Etymology; and in Sanskrit Grammars. in explaining the formation of words in Accidence, the use of the words themselves is given; as, in the Sùtra লट: যাব্যানবা-वप्रथमासमानाधिकरणे (Panini III. 2, 124.) which states how to form present participles as well as when to use them. In treating of 'Syntax' in Sanskrit, one has thus to look mainly to Concord and Government and the Use and Meaning of Grammatical Forms and Words, and the Lessons in this work are accordingly arranged.

As already remarked, the order of words is not so important a point in Sanskrit as in English; but there are a few cases in which it has to be carefully attended to. Some hints on this subject will be found in Part IV.

§ 2. There are in Sanskrit, as in English and other languages, three persons and three genders. The use of persons is not practically different from what it is in English. As regards genders of nouns in Sanskrit, no definite rules can be laid down to distinguish one from another. The assignment of genders is purely arbitrary, except in those cases where the male and female sexes are indicated, and where the distinction is natural; as, चटक: 'a male sparrow,' चटका 'a female sparrow;' इस:, इसी; अज:, अजा &c. The arbitrariness of genders may well be seen from the fact that there are, in Sanskrit, three words of three different genders for one and the same thing; 'wife' is represented by दार (masc.) भाषां (fem.), and कलत्र (neut.); 'body' by काय:, तदः, and चरीर &c. Genders must, for the most part, be studied from the dictionary.

There are three *numbers*, instead of two, as in English or Latin, some peculiarities in the use of which are noted below.

- § 3. The three numbers in Sanskrit are the singular, dual, and plural. The singular number denotes 'one' or a single individual, but often represents, as in English, the whole class; as, नर: 'a man;' सिह: सर्वश्वापदेषु बलिप्ट: 'the lion is the strongest of all the beasts.'
- Note.—To represent a class the singular or plural may be used: 'Brahmanas must be respected' may be expressed by बाह्मण: पूज्य:, or बाह्मणा: पूज्या:.
- § 4. The dual denotes 'two'; अश्विनो 'the two As'vins';
 देपती 'a pair' (husband and wife). But words meaning a
 'couple' or 'pair' such as, इय. द्वितय, युगल, युग, इद्व, &c. are always
 singular, except when several pairs are indicated; as, बाहुद्वयं
 'a pair of arms'; सुकुमारचरणयुगल' a pair of delicate feet.'
- (a) The dual form sometimes denotes a 'male' and a 'female' belonging to the same class, the form being an instance of the एकशेषद्वन्द्व compound; as, जगतः नितरी बंदे पावती-परमेश्वरी (R.I.1) 'I salute the parents of the universe, Pa'rvati and Parames'vara (S'iva).'
- § 5. Some words having a dual sense, that occur in the plural form in English, ought in Sanskrit to be translated by the dual alone; as, 'he washed his hands and feet' हस्ती पादी चाक्षालयत; 'she shut her eyes' सा लोचने न्यमीलयत्.
- § 6. The plural denotes 'more than two' and may, like the singular, represent the whole class; शकुंता: 'birds,' or a 'class of birds.' But there are some words in Sanskrit which, though plural in form, are singular in sense; as, दारा. 'wife'; similarly अप्, वर्षा, सिकता, अक्षता, असु, प्राण, &c.
- (a) Sometimes the plural is used to show respect or to speak of a person with reverence; as, इति श्रीशंकराचार्याः 'so says the revered S'ankara'

- (b) In the first person the plural sometimes stands for the singular, if the speaker is a high personage; as, वयमपि भवत्यौ सासीगतं किमपि पृच्छामः (S'. 1) 'we, too, (i.e. I) ask your ladyships something regarding your friend'; वयमपि स्वकमण्यभियुज्यामहे (Mu. 3) 'we, too, shall apply ourselves to our work.' But this condition is not absolutely necessary; e.g., कित्वरण्यसदो वयमनभ्यस्तरथचर्याः (U. 5).
- § 7. Names of countries are always in Sanskrit used in the plural because they are taken from the people themselves; as, अहं गतः कदाचित् कलिंगान् (Dk. II. 7) 'I once went to Kalinga' (the country of the Kalingas).

Note.—When the words देश, निषय &c. are used with the names of countries, the singular must be used; as, मगधदेशे पाटलिपुत्रं नाम नगरं 'there is a town called Pataliputra in the country of the Magadhas.'

§ 8. The plural of proper nouns not unfrequently denotes the family or race, as in English; as, रघूणामन्वयं वश्ये (R. I. 9) I shall describe the family (genealogy) of the race of Raghu'; जनकानां रघूणां च संवन्धः कस्य न प्रियः (U. 1) 'to whom is a connection between the families of Raghu and Janaka not dear?"

LESSON I

§ 9. "When two connected words are of the same gender, number, person or tense, they are said to agree with one another, or to be in **Concord**. Speaking of a man, we have to say he. of a woman she, of a plurality of persons they; these are agreements or concords."

—Bain.

The Concords that deserve notice in Sanskrit are three:
(1) Concord of Subject and Verb, (2) Concord of Substantive and Adjective, and (3) Concord of Relative and its Antecedent.

Concord of Subject and Verb.

§ 10. That about which something is said or asserted is called the subject of a sentence, and is put in the nominative

scase. A verb, as in English, agrees with its subject in number and in person; as, आसीद्राजा शूद्रको नाम (K.5) 'there was a king named S'ùdraka'; साध्यामो वयं (S.1) 'we go' (take our way).

§ 11. The predicate, or that which is said about the subject, may be a finite verb, as in the above instances, or a substantive or adjective with अस् 'to be' expressed or understood. In such cases the substantive should be used in its natural gender, being made to agree with the subject only in case; as, सा कुलपते स्ट्यिसितिमिव (S'. 3) 'she is, as it were, the life of the Kulapati'; कदुदं वेदिवदां (Mk. 1) 'who is the hump (chief) of those who know the Vedas.'

Obs. The concord of the adjective is given in Lesson II.

- (a) The verb, when used in such cases, always agrees with the subject; as, तस्मात्सला त्वमसि (U. 5) thou art, therefore, a friend.'
- (b) When words like पात्र, जास्पद, स्थान, पद, प्रमाण, and भाजन, are used as predicates, they are always in the singular number and neuter gender, though the subject, be of any number or gender, and the verb agrees with the subject, and not with the predicative noun, whatever be its position; as, गुणा: पूजास्थानं गुणिषु (U. 4.) 'in the meritorious, merits are the object of worship'; आयेभिका: प्रमाण (M. 1) 'your honour is an authority' (your opinion is accepted); संपद: पदमापदां (H. 1) 'wealth is the abode of miseries'; त्वमस महसा भाजनं (Mal. 1.) 'thou art the receptacle of light'; विविधमहमभूवं पात्रमालोकितानां (Mal. 1) 'in various ways did I become the object of (her) looks.'

Here it would be wrong to say गुणाः पूजास्थानमस्ति, अहं पात्रम-भूत्, though the words स्थानं and पात्र be placed anywhere in the sentence.

§ 12. The noun or adjective used to complete the sense of the so-called verbs of incomplete predication, such as, 'be,' 'become,' 'grow,' 'seem,' 'appear,' is put in the prominative case; as, यदि सर्ग एष ते (R. III. 51) 'if this be

thy resolution;' प्रभुर्वुभूषभूवनत्रयस्य (S'i. I. 49) 'wishing to become the lord of the three worlds'; so मदनिकष्टेयमालक्ष्यते (S'. 3).

- (a) The same rule holds good in the passive construction of the transitive verbs of incomplete predication, such as, 'call' 'name,' 'make.' 'consider,' 'think,' 'choose,' 'appoint' &c.; as, बुक्तुरो व्याहर: इत: (H. 4) 'the dog was made a tiger'; नायं मूर्की मन्तव्य: 'he should not be considered a fool' &c.
- § 13. When the subject consists of two or more nouns connected by 'and' the verb agrees with their combined number; as, तयोर्जगृहतुः पादान्राजा राजी च मागधी (R. I. 57) 'the king and the queen Magadhi seized their feet.'
- (a) When the nouns are not taken together, but each is considered separately, or when they together, form but one idea, the verb may be singular; as, न मां त्रातुं तातः प्रभवति न चांबा न भवती (Mal. 2) 'my father cannot save me, neither can my mother, nor yourself'; पटुत्वं सत्यवादित्वं कथायोगेन बुध्यते (H. 1) 'skill and truth-speaking is known in conversation.'
- (b) Sometimes the verb agrees with the nearest subject and is left to be understood with the rest; as, अहरच रात्रिश्च उमे च संध्ये धर्मोऽपि जानाति नरस्य वृत्तम् (P. I. 4) 'day and night both the twilights, and Dharma also knows the action of man.'

So in Latin: (a) 'Tempus necessitaque postulat,' 'time and necessity demand'; (b) Filia et unus e filiis captus est,' a daughter and one of the sons was taken prisoner.'

- § 14. Singular subjects connected by 'or' will take a singular verb; as, रामो गोविदः कृष्णो वा गच्छतु 'let Rama, Govind or Krishna go'; so शिशुत्वं स्त्रैणं वा भवतु ननु वंद्याऽसि जगतः (U. 4.)
-) (a) When the subjects are of different numbers, the verb will agree with the nearest subject; as, ते वाऽयं वा पारितोषिक गृहणातु ' let them or this (person) take the reward.'

§ 15. When two or more nominatives of different persons are connected by 'and' the verb agrees with their combined number; and in person, agrees with the first person in preference to the second or third, and with the second in preference to the third; as, त्वं चाहं च पचाव: (Mbh.) 'thou and I cook,' similarly ते किकरा अहं च दवो ग्रामं प्रतिष्ठेमहि 'those servants and myself shall start for the village to-morrow'; त्वं चैव सोमदत्तिरञ्ज कर्णश्चैत...तिष्ठत (Mb. VII. 87. 12) 'thou, Somadatti and Karna remain.'

So in Latin: 'Si tu et Tullia lux nostra valetis, ego et suavissimus Cicero valemus,' if thou and my darling Tullia are well, so am I and my sweetest Cicero.'

- / § 16. When two or more nominatives of different persons are connected by 'or,' the verb agrees with the one nearest to it in number and person; as, 'he or you have done the work' स वा यूयं वैतत्कर्माकुरुत; 'cither they or we can do this difficult work' ते वा वयं वेदं दुष्करं कार्य संपादियतुं सकन्म:
- \$ 17. When two or more subjects are in apposition to some pronoun or noun, the predicate agrees with the latter; as, माता मित्रं पिता चेति स्वभावात्त्रितयं हितम् (H. 1.) 'the mother, the friend, and father, (these) three are naturally friendly.'

उर्वशी सुकुमारं प्रहरणं महेंद्रस्य । प्रत्यादेशो रूपगर्वितायाः श्रियः। अलंकारः स्वर्गस्य। (V. 1)

सर्वत्रौदरिकस्याभ्यवहार्यमेव विषय: । (V. 3)

हा कथं महाराजदशरथस्य धर्मदाराः प्रियसखी मे कौशल्या। क एतःप्रत्येति सैवेयमिति। (U.4)

> सार्थवाहस्यार्थपतेर्धिमर्दको बहिश्चराः प्राणाः। (Dk. II. 2) ममापि दुर्योधनस्य शंकास्थानं पांडवाः। (Ve.2) त्वं चाहं च वत्रहन्तुभौ संप्रयुज्यायहै। (Mbh.)

प्रवृद्धं यहैरं मम खलु शिशोरेय कुरुभि-र्न तत्रायों हेतुर्न भवति किरीटी न च युवाम्। (Ve.1) त्वं जीवितं त्वमिस मे हृदयं द्वितीयं त्वं कौमुदी नयनयोरमृतं त्वमङ्गे। (U.3) बळवानिप निस्तेजाः कस्य नामिभवास्पदम्। निःशंकं दीयते लोकैः पश्य भस्मचये पदम्॥ (H.2) तीर्थोदकं च विह्नश्च नान्यतः शुद्धिमर्हतः। (U.1) इक्ष्वाकुत्रंश्यः ककुदं नृपाणां ककुत्स्थ इत्याहितलक्षणोऽभृत। (R.VI. 71)

ADDITIONAL SENTENCES FOR EXERCISE

अस्ति तावदेकदा प्रसंगतः कथित एव मया माधवाभिधानः कुमारो धस्त्वमिव मामकीनस्य मनसो द्वितीयं निबन्धनम् । (Mal. 3)

एकस्मिञ्जीर्णकोटरे जायया सह निवसतः पश्चिमे वयसि वर्तमानस्य कथमि पितृरहमेवैको विधिवशात्सूनुरभवम् । (K. 25)

देव काचिच्चंडालकन्यका शुक्रमादाय देवं विज्ञापयति । सकलभुवन-तलसर्वरत्नानामुदिधिरेवैकभाजनं देवः । विहंगमञ्चायमाञ्चर्यभूतो निस्तिल-भुवनतलरत्नमिति कृत्वा देवपादम्लमागताहिमच्छामि देवदर्शनसुखमनुभवितु-मिति । (K.8)

आयुः कर्म च वित्तं च विद्या निधनमेव च ।
पंचेतान्यिप सृज्यन्ते गर्भस्थस्यैव देहिनः ॥ (H. 1)
रहस्यभेदो याञ्चा च नैष्ठुर्यं चलचित्तता ।
क्रोधो निःसत्यता द्यूतमेतिन्मत्रस्य दूषणम् । (H. 1)
अदेयमासीत्त्रयमेव भूपतेः शशिप्रभं छत्रमुभे च चामरे । (R. III. 16)
निसर्गभिन्नास्पदमेकसंस्थमस्मिन्द्वयं श्रीइच सरस्वती च । (R. VI. 29)

व्यतिकरितदिगन्ताः श्वेतमानैर्यशोभिः सुकृतविलसितानां स्थानमूर्जस्वलानाम् ।

अकलितमहिमानः केतनं मङ्गलानां कथमपि भुवनेऽस्मिस्तादृज्ञाः संभवन्ति ॥ (Mal. 2)

The king of the Vangas lost his life in battle.

When she saw that dreadful sight, her hands and feet began to tremble.

O Gowind, thou art my life, my joy, my object of pride, my all the world.

They became an object of suspicion without any fault of theirs.

Good wives are the prime cause of all religious actions.

Bhîshma, Drona, Kripa, Karna, thyself, the powerful Bhoja, S'akum, Drauni, and myself, constitute, O king, your army.

When he fell down from his horse, Ràma, Gopàla and we two were present.

Why do you and Krishna not try to finish this work? Is it very difficult?

Obedience, truthfulness, want of pride, and assiduity in doing his work: these are the merits of a servant.

You, Ràma, and myself passed the time happily in the forest of Dandakà.

Riches are a source of innumerable miseries in this world;

Paras'urama, the son of Hari, is the jewel of his class, and the ornament of his family.

Let that man or these boys take this fruit.

Harı and I, or you and Krishna, can do this work; neither Gopala nor his younger brothers can do it.

You two, the three servants of Pushpamitra, and two other men should go to the royal court.

LESSON II

Concord of Substantive and Adjective.

- § 18. In English an adjective is used with all genders, numbers and cases, in the same unaltered form; as a good man, good tables, I saw a good horse &c. In Sanskrit, however, all adjectives, whether participial, pronominal or qualitative, must take the same gender, number, and case as the noun which they qualify; as, गच्छंती नारी, का तृष्तिः, तत्मुखं; शोभनानि गृहाणि 'good houses'; शोभनेभ्यो गृहेभ्यः 'from good houses'; शोभनाभ्यो वाषीभ्यः 'from good wells'; हरि पश्यन् मुच्यते &c. The adjective in Sanskrit must, in fact, be treated like a noun capable of taking cases, genders, and numbers.
 - Obs. Numeral adjectives differ from ordinary adjectives. They have particular rules for their use, for which see Grammar.
 - § 19. When adjectives are used in Appositional or Bahuvrîhi compounds, they are used in their original unmodified form; as, कृष्णमृगः 'a black deer'; रक्तनेत्रा 'of red eyes' (fem.); स्पवद्भार्या 'a beautiful wife'; गृहीतधनः 'a bow taken'; बन्यसंकांतहृदयो नरः 'a man whose heart is fixed on another (lady)' &c.
 - (a) There are a few exceptions. The sign of the feminine gender is retained, when the feminine is treated as an appellative, when an ordinal number in the feminine gender is the first member or when the first member is regarded as a class-name; as, दत्ताभार्यः, पंचमीभार्यः, बूह्मभार्यः &c.; also सुकेशीभार्यः, सौष्नीभार्यः. For further particulars see Siddhânta Kaumudî on Panini VI. 3. 34-41.
 - § 20. When participial adjectives, such as, past and potential passive, are used as predicates, and when the subject is followed by an appositional noun used predicatively, the participle agrees with the subject (see § 11); as, मालविकोपायनं प्रेषिता (M.1) 'Malavika was sent (as) a present."

- § 21. When there are two or more substantives qualified by the same adjective, the latter is used in their combined number. As regards gender, when the substantives are masculine and feminine, the adjective will be masculine, and when they are masculine or feminine and neuter, the adjective will be neuter as पक्षपातिनावनापयोरहं देवी प (M. 1) 'I and the Queen are (respectively) interested in these two'; तिस्मन्तस्यं घृतिज्ञानं नप: शोचंदम: सम: । घ्रवाणि पुरुषव्याघरे लोकपालसमे न्ये ॥ (Mb. III. 58. 10) truth, courage, knowledge religious austerities, purity, self-control, and tranquillity, are firm in that king, pre-eminent among men and resembling the guardians of the worlds.'
- Obs. This rule is based on the principle involved in Panini I. 2. 72 त्यदादीनि सर्वेनित्यम्; on which a Vartika says: त्यदादितः शेषे पुनपुंसकर्तो लिंगवचनानि; सा च देवदत्तश्च तौ; तच्च देवदत्तश्च यज्ञदत्ता च तानि; तच्च देवदत्तश्च ते.

So in Latin: 'Pater mihi et mater mortui sunt,' my father and mother are dead.'

§ 22. But an adjective in Sanskrit often agrees with the substantive nearest to it; as, यस्य नीयेंण कृतिनो नयं च भुवनानि च (U. 1) 'by whose valour we are rendered happy, as also the three worlds' (भुवनानि कृतीनि); कामश्चकूंभितगुणो नवयौवनं च (Mal. 1) 'Love has displayed its power, as also the blooming youth.' Here we must follow what is called the लिगवि-परिणाम process; that is, the gender must be understood again to suit the next substantive.

Concord of Relative and its Antecedent.

§ 23. The concord of the relative pronoun and its antecedent has no special peculiarities in Sanskrit. The relative pronoun agrees with its antecedent in gender, number, and person, the case of the relative being determined by its relation to its own clause. Like other pronouns in Sanskrit, it may stand by itself, or may be used adjectively. The relation to the standard person with the standard person in Sanskrit, it may stand by itself, or may be used adjectively.

tive pronoun generally precedes the noun to which it relates in the relative clause; or the relative may stand alone, the antecedent noun being used with the demonstrative pronoun; while sometimes the antecedent noun is not expresse l at all; अंतर्यो मृग्यते स स्थाणुर्वो निःश्रेयसायास्तु (V. 1) 'may that Sthanu, who is inwardly sought, contribute to your supreme happiness; बुद्धियंस्य बलं तस्य (P. I. 9) 'he who has intellect has strength' (knowledge is power); धिगस्मान् सर्वान्य एकाकिना बदुना सह युध्यामहे 'fie upon us all, who are fighting with a single-handed boy!'

- \$ 24. When the relative has for its predicate a substantive differing in gender from the antecedent, the relative generally agrees with the predicate; as. शैत्यं हि यत् सा प्रकृति-जंकस्य (R. V. 54) 'for what is coolness is the natural property of water'; so मातुस्तु यौतकं यत् स्यात् कुमारीभाग एव सः (Manu. IX. 131).
- Obs. It will be seen from these examples that the correlative pronoun agrees in gender with the noun it qualifies. But Panini in I. 4.32 says कर्मणा यमभिष्रीत स (not तत्) संप्रदानम्.
- § 25. When the relative stands for a whole sentence, such as is represented by 'that' in English, it is always used in the neuter gender singular (यत्); as, ननु विरिण एव वीर्यमेतिद्वज्यंते द्विषतो यदस्य पक्ष्याः (V. 1) 'is not indeed Indra's valour that his allies subdue their enemies?' मम तु यदियं याता लोके विलोचनचंद्रिका। नयनविषयं जन्मन्येकः स एव महोत्सवः। (Mal. 1) 'But that she, the moon-light of my eyes, came within the range of my sight, is the only great festival (joyous occasion) in my whole existence.'

In such cases in the principal sentence, the gender of the demonstrative is the same as that of the antecedent noun (महोत्सन:), and not neuter because यत् is neuter.

तथैव देवतया तयोः कुशल्याधिति नामनी प्रभावश्चाख्यातः।(U.2)
यदेते चंद्रसरोरक्षकास्त्वया निःसारितास्तदनुचितं कृतम्।(H.3)
यस्मिन्नेवाधिकं चक्षुररोपयिति पार्थिवः।
अकुलीनः कुलीनो वा स श्रियो भाजनं नरः॥(P.I.8)
कृताः शरव्यं हरिशा तवासुराः
शरासनं तेषु विकृष्यतामिदम्।(S'.6)
स सुद्धद् व्यसने यः स्यात् स पुत्रो यस्तु भिन्तमान्।
स भृत्यो यो विधेयज्ञः सा भार्या यत्र निर्वृतिः॥(P.I.15)
पांडवाश्च महात्मानो द्रौपदी च यशस्विनी।
कृतोपवासाः कौरव्य प्रययुः प्राङ्मुखास्ततः॥(Mb.XVII.1.29)
धर्मः कामश्च दर्पश्च हर्षः क्रोधः सुखं वयः।
अर्थादेतानि सर्वाणि प्रवर्तन्ते न संशयः॥(Ram. VI.62.37)
उमावृषाङ्कौ शरजन्मना यथा यथा जयतेन शचीपुरंदरौ।
तथानृपः सा च सुतेन मागधी ननन्दतुस्तत्सदृशेन तत्समी॥(R. III.23)

ADDITIONAL SENTENCES FOR EXERCISE

धन्या सा याऽऽर्यपुत्रेण बहु मन्यते या चार्यपुत्रं विनोदयन्त्याशानिबन्धनं जाता जीवलोकस्य । (U. 3.)

सोऽयं पुत्रस्तव मदमुचां वारणानां विजेता

यत्कल्याणं बयसि तरुणे भाजनं तस्य जातः । (U. 3)

न प्रमाणीकृतः पाणिर्बाल्ये बालेन पीडितः ।

नाहं न जनको नाग्निर्नानुवृत्तिनं संतितः ।। (U. 7)

यं बाह्मणमियं देवी वाग्वश्येवानुवर्तते ।

उत्तरं रामचरितं तत्प्रणीतं प्रयुज्यते ।। (U. 1)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । त्रयहच दूषणखरत्रिमुद्धानी रणे हताः $0 \ (U, 2)$ रोगी चिरप्रवासी पराश्रभोजी परावसथशायी । यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्वासः ॥ (II-1) मित्रं प्रीतिरसायनं नयनयोरानन्दनं चेतसः पात्रं यत्मुखदःखयोः सह भवेन्मित्रेण तव्दुर्लभम् । ये चान्ये सहदः समृद्धिसमये द्रव्याभिलाषाकुली-स्ते सबंत्र मिलन्ति तत्त्वनिकषग्रावा तू तेषां विपत् ॥ (II. 1) यस्यार्थास्तस्य मित्राणि यस्यार्थोस्तस्य बान्धवाः । यस्यार्थाः स प्रमाललोके यस्यार्थाः स हि पण्डितः ॥ (II. 1) हिंसाशन्यमयत्नलभ्यमशनं धात्रा मरुत्कल्पितं व्यालानां पशवस्तणाङकूरभजः सष्टाः स्थलीशायिनः । संसारार्णवलंघनक्षमधियां वृत्तिः कृता सा नृणां यामन्वेषयतां प्रयान्ति सततं सर्वे समाप्ति गुणाः ॥ (Bh. III. 10) महिमानं यद्रत्कीर्त्यं तव संन्हियते वचः । श्रमेण तदशक्त्या वा न गणानाभियत्तया ॥ (${
m R.~X.~32}$) यस्मिन् सत्यं च मेधा च नीतिश्च भरतर्षभे। अव्रमेयाणि दुर्धर्षे कथं स निहतो यधि ।। (Mb. VI. 6. 26)

There are many good people in this city, but they are despised by some peevish, wicked, and narrow-minded men.

The King of Pataliputra and his Queen are both very generous.

I saw yesterday three beautiful lakes, six deep wells, and fifty-six extensive gardens.

He who speaks a lie in order to hide his fault, commits two faults.

That you should say so is certainly astonishing.

That a man should be always virtuous is the opinion of all philosophers, ancient and modern.

These sweet mangoes are sent (use a participial adjective), as a present by my younger brother.

That wicked people should hate the virtuous is but their inborn disposition.

Those persons who are ready-witted, can surmount difficulties.

On account of this incident I became (adj. from जन्) • the object of their envy.

Patience, industry, and honesty are always commendable; but rashness, idleness, and faithlessness are censurable.

PART II

GOVERNMENT

LESSON III

The Accusative Case.

- § 26. We now come to Government, the second general 'principle regulating the grammatical union of words in sentences. 'Government' is the power which a word has to regulate the case of a noun or pronoun. The Lessons in this Part are intended to explain and illustrate this power.
- § 27. 'Karaka' is the name given to the relation subsisting between a noun and a verb in a sentence. Thus any relation subsisting between words not connected with the verb will not be called a Karaka. There are six Karakas in Sanskrit: कर्ता, कर्म, करण, संप्रदान, अपादान and अधिकरण. These relations belong to the first seven cases, except the Genitive, which is not regarded as a Karaka case. कर्ता is principally the sense of the Instrumental, and means 'agent.' The nominative in Sanskrit, as in other languages, is simply the naming case, that which is concerned in अभिषान 'predication.' According to Panini II. 3. 46 (प्रातिपदिकार्थिलगपरिमाणवचनमात्रे स्थमा) the nominative is used to denote the crude form or base of a word, gender, measure, and number only; as, नीच:, कृष्ण:, श्री:, श्रानं, तट:—टी-टं, द्रोण:, जीहि:, एक:, ही, बहव: &c.

Note.—Several indeclinable words govern nouns in one or another of the Karaka cases, and such cases, are then called 'उपपदिवस्ति,' i.e., cases governed by indeclinables &c., as distinguished from कारकविस्तित, cases governed by verbs; as, मसो नृसिहाय. सामंतरा, सामादृत्तरं &c. The latter predominate over

the former, where both are possible (उपपदिवभनते: कारकविभनित-वंलीयसी).

- \$ 28. The person or thing, upon whom or which the effect of an action takes place, is called the object of that action. An object is put in the Accusative case, except in the passive voice; as, स हरिमपरयत् 'he saw Hari'; ओदन बुभुक्षचिप मुंबते (S. K.)' wishing to cat food he cats poison.' Here हरि and विष are objects of the verbs अपरयत् and मुंबते. But in हरि: सेव्यते the passive form सेव्यते expresses the relation of object need verb which exists between हरि and सेव्; and therefore, हरि is not required to be in the Accusative case; but in हरि सेवते there being no passive termination, the noun हरि is put in the Accusative case.
- § 29. Verbs signifying 'to name,' 'to choose,' 'to make,' 'to appoint,' 'to call,' 'to know,' 'to consider,' &c. and the like, govern a factitive or indirect object, besides a direct object; as, त्वामामनंति प्रकृति (Ku. II. 13) 'they consider thee to be Prakriti'; कामि गणिकामवरीयमकरोत् (Dk. II. 6) 'made a certain courtezan his wife'; जानामि त्वां प्रकृतिपुर्ष (Me. 6) 'I know thee (to be) the chief person (minister).'
- § 30. All verbs that show motion govern the Accusative case; as, गतोऽहं कामदेवायतनं (Mal. 1) 'I had gone to the temple of Cupid'; अहमि महीमटन् (Dk. H. 2) 'I also roaming over the carth'; यमुनाकच्छमवतीणं: (P. I. 1) 'went down to the bank of the Jumna'; so विचचार दावं (R. H. 8). But this idea of motion is expressed in a variety of idiomatic expressions, where the motion is not actual but merely conceived; as, परं विषादमगच्छन् (P. I. 1) 'was greatly dejected'; अरवत्थामा किन यात: स्मृति ते (Ve. 3) 'was not As'vatthaman thought of by you'; परचादुमास्यां सुमुखी जगाम (Ku. I. 26) 'the fair-faced lady afterwards went by (acquired) the name Uma'; so नर्पतिहित-कर्ती देख्यतां याति लोके (P. I. 2); न तिदामाययौ (R. III. 3).
- (a) Generally intransitive roots preceded by prepositions become transitive in sense, and then govern this case; as

- वृत् 'to be'; अनुवृत् 'to act according to,' 'to follow'; as, प्रभुचित्तमेव हि जनोऽनुवर्तते (S'i. XV. 41) 'the people indeed follow the will of their lord'; अचलतुगशिखरमाहरोह (K. 120) 'ascended the lofty summit of the mountain'; similarly पन्ता गजस्याभ्यपतद्गजस्थं (R. VII. 37); नोत्पतित वा दिवं (K. 132); अधीणां पूनराद्यानां वाचमर्थोऽनुष्ठावित (U. 1).
- § 31. *The roots शी ' to lie down,' स्था ' to stand,' and आस् ' to sit,' when preceded by अधि govern the Accusative of the place where these actions are performed; as, चंद्रापीडो मुक्ताशिलापट्टमधिशिष्ट (K. 206) 'Chandrapida lay down on a slab of pearl-stone'; अर्धासनं गोत्रभिदोऽधितष्ठी (R. VI. 73) 'stood on (occupied) half the seat of Indra'; अध्याख्य पर्णशालां (R. I. 95) 'lying in a hut (made) of leaves.'
- (a) † विश् with अभिनि governs the same case; as, अभिनि-विशते सन्मार्गम् (S. K.) 'he resorts to a good path'; so भय तावत्सेव्यादभिनिविशते सेवकजनं (Mu. 5).
- \$ 32. ‡The root वस् 'to dwell,' when preceded by the prepositions उप, अनु, अधि or आ, governs the Accusative case of that which forms the place of residence; as.उप-अनु-आ-अधि-वसनि वैकुठं हरि: (S. K.) 'Hari dwells in Vaikuntha' (the heavens).
- § 33. \$The words उभयत:, सर्वत: धिक्, and the double forms उपर्युपरि, अथोध: अध्यधि, when they have the sense of 'nearness' and प्रति 'to,' govern the Accusative case; as. उभयत: कृष्णं गोपा: (S. K.) 'cowherds are on both sides of Krishna'; सर्वत: कृष्णं (ibid) 'on all sides of Krishna'; उपर्युपरि लोकं हरि: (ibid) 'Hari is just over the world'; अथोऽधो लोकं (ibid) 'just below the world'; धिग्जालमान् (U.5) 'fie upon the rogues'; न मे संशोतिरस्या दिन्यतां प्रति (K. 182) 'I have no doubt

^{*} अधिशीडस्थासां कर्म । (I. 4. 46).

[†] अभिनिविशस्य । (I. 4. 47).

[‡] उपान्बध्याङ्कवसः । (I. 4. 48).

अभसर्वतसोः कार्या धिगुपर्याविषु त्रिषु ।
 द्वितीयाम्रेजितान्तेषु ततोऽन्यत्रापि दश्यते ।। (Var.)

- as to her being heavenly'; so बुभुक्षितं न प्रतिभाति किचित् (Mbh.). When nearness is not indicated the Genitive may be used; as, उपर्यपरि सर्वेषामादित्य इव तेजसा (Mb.) 'higher and higher than all by means of bis lustre, like the sun.'
- (a) विक् may sometimes be used with the nominative or vocative; as, धिङ मूढ 'fie upon thee, fool'; धिगियं दरिद्रता (P. 11.) 'cursed be this poverty.'
- § 34. *The words अभितः, परितः (both meaning 'round') समया, निकषा (both meaning 'near') and हा 'woe be to,' govern the Accusative case; as, परिजनो राजानमभितः स्थितः (M. 1) 'the attendants stood round the king'; रक्षांसि वेदीं परितो निरास्थत् (Bk. I. 12) 'destroyed the demons (seated) round the altar'; ग्रामं समया-निकषा (S. K.) 'near the village'; so निकषा सौधभित्ति (Dk.); (पयोधि) विलंध्य लंकां निकषा हनिष्यति (S'i. I. 68); हा कृष्णाभवतं (ibid.) 'woo be to a non-worshipper of Krishna.' हा is sometimes used with the Vocative; as, हा भगवत्यहंधति (U. 1) 'alas! oh revered Arundhatî.'
- § 35. †The word अंतरेण meaning 'without,' 'excepting,' and 'with reference to,' 'regarding,' governs the same case as, कोन्यस्त्वामंतरेण शक्तः प्रतिकर्तु (Ve. 3) 'who else but thee is able to retaliate?'; भवतमंतरेण कीदृशोऽस्या दृष्टिरागः (S'. 2) 'how is her eye-love regarding you?'
- (a) So also अंतरा, meaning 'between'; अंतरा त्वां च मां च कमंडलुः (Mbh.); पंचालास्तव पश्चिमेन त इमे वामा गिरा भाजनास्त्वद्-दुष्टेरितथीभवंतु यमुना त्रिस्नोतसं चांतरा (B. R. 10).
- § 36. Words denoting duration of time and space are put in the Accusative case; as, न वनर्ष वर्षाणि द्वादस दशशताक्षः (Dk. II. 6) 'the thousand-eyed (Indra) did not rain for 12 years'; क्रोशं कुटिला नदी (S. K.) 'the river runs winding for two miles'; सभा वैश्वनणी राजन् शसयोजनमायता (Mb. II. 10. 1) 'O king, the hall of Vis'ravana is 100 yojanas in length.

^{*} अभितःपरितःसमयानिकवाहाप्रतियोगेऽपि । (Var.)

[🕇] अन्तरान्तरेण यक्ते । (II. 3. 4

§ 37. The preposition अनु is sometimes found to be used by itself with nouns in the Accusative case, in the sense of 'after,' 'in consequence of,' or 'being indicated by,' resembling' or 'imitating'; as, जपमनु प्रावर्षत् (S. K.) 'it rained after the muttering of prayers'; सर्व मामनु ते (V. 4) 'everything of thee is after mine (resembles mine).'

Obs. Panini mentions अभि in the sense of 'before,' 'hard by,' 'in.' उप 'near' 'inferior to,' अति 'superior to,' and अनु 'b the side of,' 'along,' 'inferior,' under the category of prepositions, which can be used by themselves and which govern the Accusative case (See Pan. I. 4. 84-5-6-7, 90-1-5); as. हरिमभिवतंते, भवतो हरिमभि, उप हरि मुरा:, अति देवान् कृष्ण:, नदी-मन्वविस्ता सेना, अनु हरि मुरा:, &c. (S. K.). Prepositions used by themselves and governing a noun in some case, are called Karmapravachanîya (कमंप्रवचनीय).

धारिणीभूतधारिण्योर्भव भर्ता शरच्छतम्। (M.1) बिन्दृत्क्षेपान् पिपासुः परिपतित शिखी भरान्तिमद्वारियन्त्रम्। (M.2) मन्दौन्सुक्योऽस्मि नगरगमनं प्रति। (S'.1)

एषा में मनोरथप्रियतमा सकुसुमास्तरणं शिलापदृमधिशयाना सखी-भ्यामन्वास्यते। (S'.3)

सागरं वर्जियत्वा कुत्र वा महानद्यवतरित। क इदानीं सहकार-मन्तरेणातिमुक्तळतां पल्ळिवतां सहते। (S'.3)

स राजिधिरमानि दिवसानि प्रजागरकृशो लक्ष्यते। (S'. 8) धिङ् मामुपस्थितश्रेयोऽत्रमानिनम्। (S'. 6) धिगिमां देहभृतामसारताम्। (R. VIII 51 इष्टान्देशान्त्रिचर जलद प्रावृषा सभृतश्रीः। (Me 118) कृतकार्यमिदं दुर्गे वनं व्यालनिषेवितम्।

यदध्यास्ते महाराजो रामः शस्त्रमृतां वरः (Ram. II. 98.)

धिक् प्रहसनम् । अयमृष्यशृंगाश्रमादरुन्धतीपुरस्कृतान् महाराज-दशरथस्य दारानधिष्ठाय भगवान् वसिष्ठः प्राप्तः। तिकामेवं प्रलपसि । (U. 4)

तत्र च निखिरुधरणितरुपर्यटनिखसस्य निजबलस्य विश्रामहेतोः कतिपयान् दिवसानतिष्ठत्। (K. 119)

अस्यां वेळायां कि नु खलु मामन्तरेण चिन्तयति वैशंपायन इति चिन्तयनेव स निद्रां ययौ (K. 178)

अमी बेदि परितः क्लृप्तिधिष्ण्याः समिद्रन्तः प्रान्तसंस्तीर्णदर्माः। अपन्नतो दुरितं हव्यगन्धेर्वेतानास्त्वां वह्नयः पावयन्तु॥ (S'. 4)

शक्रस्य दिव्या सभा—

विस्तीर्णा योजनशतं शतमध्यर्धमायता।

वैहायसी कामगमा पञ्चयोजनमुच्छ्रिता॥ (Mb. II. 7. 3)

रम्यां रघुप्रतिनिधिः स नवोपकार्या

बाल्यात्परामिव दशां मदनोऽध्युवास । (R. V. 63)

तस्य पुत्रो महातेजाः संप्रत्येष पुरीमिमाम्।

आवसन्परमप्रस्यः सुमतिर्नाम दुर्जयः ॥ (Ram. I. 47. 17)

क्रमेण सुप्तामनु संविवेश सुप्तोत्थितां प्रातरनूद्तिष्ठत् । (R.11.24)

ADDITIONAL SENTENCES FOR EXERCISE

मकुत्कृतप्रणयोऽयं जनः । तदस्या देवीं वसुमतीमन्तरेण महदुपालम्भनं गतोऽस्मि । (S' 5)

कथय कथमियन्तं कालमबस्थिता मया विनाः भवती । (V. 4) भावप्रेषिता हि स्वगृहान्महाराजेन लंकासमरसुहृदो महात्मानः प्लवंगराक्षसा नानादिगंतागता ब्रह्मर्षयो राजर्षयश्च येषामाराधनायेयतो दिवसानुत्सव आसीत्। (U.1)

> विवक्षता दोषमि च्युतात्मना त्वयैकमीशं प्रति साधु भाषितम् । (Ku. V. 81) धिग्विधातारमसद्शसंयोगकारिणम् । (K. 12)

आयं आर्यं प्रणिपस्य देवश्चन्द्रगुप्तो विज्ञापयित ऋयान्तरान्तरायमन्ता रेणार्यं द्रष्ट्रमिच्छानीति । (Mu. 8)

मन्द्रोऽध्यक्षत्वतारोति संसर्रोग विपरिचतः । पडकिन्छदः फलस्येव निक्ष्येणाविलं पयः ॥ (M. 2) भर्त्तित्रं प्रियस्थिधवे विद्धि मामम्बुवाहम् । (Me. 102) अथाधिशिश्ये प्रयतः प्रदो**षे** रथं रघः कल्पितशस्त्रगर्भम् । (R.V. 28) मन्ष्यवाहचं चतुरस्रयानमध्यास्य कन्या परिवारशोभि । बिवेश मञ्चान्तरराजमार्गं पतिवरा बल्प्तविवाहवेषा ॥(R. VI. 10) अभिन्यविक्षथास्त्वं मे यथैवाव्याहता मनः ॥ तवाप्यध्यावसन्तं मां मा रौत्सीह दयं तथा ॥ (Bk. VIII. 80) अर्थानामर्जने दःखमजितानां च रक्षणे। आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥ (P. I. 4) हा हा धिक परगृहवासदूषणं यद्वैदेहचाः प्रशमितमद्भुतेरुपायैः । एतत्तत्पूनरि दैवद्विपाकादालकं विषमिव सर्वतः प्रस्प्तम् ॥ (U.1 । यत्र हुमा अपि मुगा अपि बन्धवो मे यानि प्रियासहचरिचरमध्यवात्सम्। एतानि तानि बहुनिर्झरकंदराणि गोदावरीपरिसरस्य गिरेस्तटानि । (U. 3) को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तया यं देशं श्रयते तमेव कुरुते बाहप्रतापाजितम् । यद् दंष्ट्रानखलांगुलप्रहरणः सिहो वनं गाहते तस्मिन्नेव हतद्विपेन्द्ररुधिरैस्तुष्णां छिनत्यात्मनः ॥ (H. 1) धिक सान्ज कुरुपति धिगजातशत्रु धिरभूपतीन्विफलशस्त्रभृतो धिगस्मान् ।

केशग्रहः खलु तदा द्रुपदात्मजाया द्रोणस्य चाद्य लिखितैरिव वीक्षितो यैः ॥ (Ve. 3) जलानि सा तीरनिखातयूपा वहत्ययोघ्यामनु राजधानीम्॥(R.XIII.61) प्रमदामनु संस्थितः शुचा नृपतिः सिन्नति वाच्यदर्शनात् । न चकार शरीरमग्निसात्सह देव्या न तु जीविताशया॥(R.VIII.72)

A wife should always follow the will of her husband.

Here is another person coming to wait upon us with regard to another business.

Then she was made acquainted with (use अंतरेण) your immodesty by the girl when greatly importuned.

There is a beautiful garden round the city of Pushpapura.

Oh (हा) my misfortune! My only son also is reported to be dead!

He studied Nyàya for three years and seventy-five days and has now become proficient in it.

For two miles from Avanti are to be seen beautiful gardens on all sides.

Has she not yet recovered her senses? I believe it is impossible without the application of a better remedy.

What will the people of Manipura think of (अंतरेण) my past adventures in that city?

It appears to (মবি) us proper that we should now return to the subject of our discussion.

Fie upon those who wish to afflict others without any advantage to themselves!

Woe be to those who follow immoral paths!

Rama dwelt on (वस् with अधि) the mountain Chitrakûta for several days.

The servant informed the Queen that His Majesty was sitting (आस् with अधि) on the pleasure-mountain, and that he had called her there without delay.

When she was nerself again, she burnt the body of her dead brother, and then slept (बी with अधि) on a mat for the whole night.

That cow now resides (स्था with লখি) in the lower regions, the doors of which are closed by large serpents.

The vernal season does not appear splendid without the presence of mango-sprouts

I do not remember what you said to me after (अन्) the departure of that young sage.

What do you say "There is no Kshatriya but our Emperor?" Fic upon you, rogues! Here I take away your banner; save it if you can.

LESSON IV

Verbs governing two Accusatives.

- § 38. There are some verbs in Sanskrit which take what is called an akathita object, in addition to their usual direct one. As its name indicates, it is that object which is not otherwise 'kathita' or mentioned by way of any of the other case relations, such as, अपादान, अधिकरण &c. and is, therefore, optional. If the noun capable of taking this akathita object be not intended for any other case, it is put in the Accusative case with such verbs: as, धेनुं दोग्वि पय: 'he milks the cow (her milk)'; जजमवरणदि गां 'he confines the cow to the fold.' Here धेनुं and जजे are akathita or optional objects. If the speaker do not intend to have this object, the words will be put in their natural cases, as. धेन्वा: (ablative) पयो दोग्वा, वर्ज (locative) अवरणदि गां.
- § 39. The roots that are capable of governing two accusatives are mentioned in the following $K\hat{a}rik\hat{a}:$ —

दुह्याच्पच्दण्ड्रिधिप्रच्छिचिब्र्शासुजिमंय्मुषाम् । कर्मयुकः स्यादकथितं तथाः स्यानीहकृष्वहाम् ॥ In the case of the roots दुह् 'to milk,' याच् 'to beg,' पच् 'to cook,' दंड् 'to punish,' रुघ् 'to obstruct or confine,' प्रच्छ ' to ask,' चि ' to collect,' ब्र ' to tell,' शास् ' to instruct," जि ' to win' (as a prize of wager), मंथ् ' to churn,' मुष् ' to steal.' and also in the case of नी, ह, कृष् and वह all meaning 'to take 'or 'carry,' and others having the same signification, that noun which, besides the direct object, is affected by the yerb, is put in the Accusative case; as, nr दोग्धि पय: (S. K.) 'he milks the cow'; बिल याचते वसुधां (ibid.) he begs the Earth of Bali'; similarly तंडुलानोदनं पचित, गर्गाञ् रातं दंडयति, वजमवरुणद्धि गां, माणवकं पंथानं पुच्छति, वृक्ष-मविचेनोति फलानि, माणवकं घमं ब्रूते-शास्ति, शतं जयित दैवदत्तं, सुधा क्षीरनिधि मध्नाति, देवदत्तं शतं मुख्याति; ग्राममजां नयति-हरति-कर्षति-वहति-वा, are examples of the other roots in order. माणवकं धर्म भाषते विकत वा, बिंह वसूवां भिक्षते, तां त्वां संवरणस्यार्थे वरयामि विभावसो (Mb. I. 171.21) are instances of this kind of object, because भाष or वच and भिक्ष or व have the same meaning as ब and याच. the roots given in the Karika.

Obs. The roots चि, भुप्, पच्, मंथ्, रुघ्, जि, ऋष्, ह, and even वह are of very rare occurrence as governing two accusatives, in classical literature, though given in the above list.

§ 40. The roots mentioned above and others having the same sense, thus take two objects. One of them is principal, and the other, secondary. In the case of the first twelve roots from दृह to मच् the nouns प्यः, वसुषा, फलानि, सुषा, &c. are principal objects, and गां, बलि, वृक्ष, क्षारिनिष, &c. are secondary objects, for they can, according to the speaker's volition, be put in other cases. And in the case of the last four roots, अजा is the principal object and गाम, the secondary. Thus that which is necessarily put in the Accusative case in order to complete the idea of the verb, is the principal object, and that which may be put in the Accusative case, depending upon the speaker's will, is called the secondary object.

§ 41. *In the passive construction of roots governing two accusatives the secondary object in the case of the first twelve roots, and the principal object in the case of the last four, is put in the nominative case, the other object remaining the same as in the active construction: e.g.,

Active construction (ता) धेनुं पत्रो दोग्धि

देवाः समुद्रं सुधां घलंथुः ।

Passive construction. (तेन) धेनुः (nom.) पयो (acc.) दुह्यते । देवैः समुद्रः (nom.) मुधां (acc.) मभन्थे । सोफ्रजां द्राप्तं नयित हरित कर्षति | तेनाजा (nom.) ग्रामं (acc.) नीयते बहित वा। | िहयते कृष्यते उहचते वा।

आज्ञप्तास्मि देव्या धारिण्या अचिरप्रवृत्तोपदेशं चित्रतं नाम नाटग-मंतरेण कीदशी मालविकेति नाटयाचार्यमार्थगणदासं प्रष्टुम्।(M. 1) ह्यस्तत्रभवतीरावती देवी सुखं प्रष्टुमागता । (M. 4) महास्वेता कादंबरीमनामयं पप्रच्छ । (K. 192) हिमालयं सर्वजैला बत्सं परिकल्प भास्त्रन्ति रत्नानि महोपधीइच पृथूपदिष्टां दुदुहुर्धरित्रीम्। (Ku. I. 2) संकल्पितार्थे विवतात्मशक्ति-माखण्डलः काममिदं बभाषे । (Ku. III. 11) सोहं तृष्णातुरैर्वृष्टि विद्युत्वानिव चातकैः । अरिविप्रकृतैर्देवै: प्रसूर्ति प्रतियाचित: ॥ (Ku. VI. 27) किमत्र चित्रं यदि कामसूर्मुर्नुते स्थितस्याविपतेः प्रजानाम् । अचिन्तनीयस्तु तत्र प्रभावो मनीषितं चौरपि येन दुग्धा ॥ (R. V. 38)

^{*} गोणे कर्मणि दुहचादेः प्रधाने नीहुकृष्वहाम् । लादयो मता : ।। (S.K.)

तमरण्यसमाश्रयोन्मुखं शिरसा वेष्टनशोभिना सुतः । पितरं प्रणिपत्य पादयोरपित्यागमयाचतात्मनः॥ (R. VIII. 12) अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया । शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीम् ॥ (Ram. 1. 35.16)

ADDITIONAL SENTENCES FOR EXERCISE

तमातिभ्यिकयाशान्तरथक्षोभपरिश्रमम् । पत्रच्छ कुशलं राज्ये राज्याश्रममुनि मुनिः ॥ (R. I. 58)

तं क्रमेण जन्मभूमि जाति विद्यां कलत्रमपत्यानि विभवं वयःप्रमाणं प्रवज्याकारणं च स्वयमेव पप्रच्छ चन्द्रापीडः । (K. 228)

कौशिकेन स किल क्षितीश्वरो राममध्वरविधातशांतये। काकपक्षधरमेत्य याचितस्तेजसां हि न वयः समीक्ष्यते॥ (R. XI. 1)

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीवन्तमिदं वाक्यमुवाच मधुसूदनः ॥ (Bg. II. 1)

भर्तुस्तथा कलुषितां बहुवल्लभस्य मार्गे कथंचिदवतायं तनुभवन्तीम् ।

सर्वात्मना रतिकथाञ्चतरेत द्वती

गङ्गां शरसयति सिन्धुपति प्रसन्नाम् ॥ (Mu. 8)

तामायुष्मन्भम च यचनादात्मनद्द्योपकर्तुं

ब्रूया एवं तव सहचरो रामगिर्याश्रमस्यः ।

अव्यापन्नः कुशलमबले पृच्छति त्यां वियुक्तः

पूर्वाभाष्यं सुलभविषवां प्राणिनामेतदेव ॥ (Me. 104)

सोऽपूच्छल्लक्ष्मणं सीतां याचमानः शिवं सुरान् ।

रामं यथास्थितं सर्वं भाता बूते स्म विह्वलः ॥ संदुश्य शरणं शुन्यं भिक्षमाणो वनं प्रियाम् ।

प्राणान्द्रहम्रिवात्मानं शोकं वित्तमवारुषत् ॥

गता स्यादविचन्वांना कुसुमान्याश्रमद्रुमान् ।

आ यत्र तापसान् धर्म सुतीक्ष्णः जास्त्रि तत्र सा ॥ (Bk. VI. 8-10)

I asked him ten questions, but he did not answer any one of them.

The mendicant begged fifty rupees of a rich man, who was reported to be very liberal.

The king punished (दंड्) the culprit with a fine of three hundred and sixty rupees.

The preceptor instructs (शास) these pupils in the principles of Nyàya and Vyàkarna.

The king was begged (pass. of याच्) by the minister to pardon (क्षमा) the fault of his servant.

He tells (ब्र) me that Gopèla has milked his cows.

Sir, you were asked by me your name and family, and not how much wealth you have.

Fourteen jewels were churned out of the milk-ocean.

The shepherd took all the sheep to the market and sold them.

Yesterday the cows were milked by my youngest daughter.

The Gods went to Brahman and asked (a) him for a deliverer from Taraka.

LESSON V

The Causal.

- § 42. "The Causal of a root conveys the notion that a person or thing causes or makes another person or thing to perform the action or to undergo the state denoted by the root" (Dr. Keilhorn's Grammar § 416); e.g., गम् 'to go,' गम्छति 'he goes,' गम्यति 'he causes to go'; अश् 'to eat'; अश्नाति 'he eats,' आस्मति 'he causes to eat.'
- § 43. That which is the subject of a verb in its primitive sense is put in the Instrumental case in the causal, the object remaining unchanged; e.g.,

Primitive देवदत्त ओदनं पचति । Devadatta cooks food.

रामो भार्या त्यजित । Rama abandons (his) wife. Causal

(स) देवद लेनौदनं पाचयति ।

(He) causes Devadatta to cook food.

- (स) रामेग सार्या त्याजयति ।
- (He) makes Ràma abandon (His) wife.

§ 41. *In the case of roots that imply 'motion,' 'knowledge' or 'information', or some kind of 'eating,' and other roots having a similar sense; also of roots that have some literary work for their object, and of intransitive roots, that which is the *subject* of the verb in its primitive sense is put in the Accusative case in the causal, the *object* remaining unchanged; e.g.,

Primitive

र्शित्रवः स्वर्गभगच्छन्
स्वे वेदार्थमविदुः
देवा अमृतमाश्नन्
विधिर्वेदमध्यैत
पथ्वी सलिले आस्त

Causar

शत्रून् स्वर्गमगमयत् स्वान् वेदार्थमनेदयत् देवानमृतमाशयत् विधि वेदमध्यापयत् पृथ्वीं सलिले आसयत्†

But in गमयति रामो गोविदं (Rama makes Govind go) if somebody else (विष्णुमित्र) prompts Rama to do this, we shall have to say विष्णुमित्रो रामेण गोविदं गमयति 'Vishnumitra prompts Rama to cause Govind to go.' Here 'Rama' is not put in the Accusative case, because it is the subject of the verb, not in its primitive, but causal sense.

^{*} गतिबुद्धिप्रत्यवसानार्थशब्दकर्मकाणामणिकर्ता स णौ। (1. 4. 52)

[†]These examples are put together in the following verse :-शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत् । आशयच्चामृतं देवान्वेदमध्याप-•यहिधिम् । आसयत्सिलेले पथ्वीं यः स मे श्रीहरिर्गतिः ॥

Note.—Patañjali, in his Mahabhashya, adds this explanation on the meaning of the word शब्दकमं in the Sûtra गतिबुद्धि &c. शब्दकमं may mean either शब्दो येषां ऋष्मा or शब्दो येषां कर्म. When we take the former interpretation, the roots ह्रवयति (ह्वे), ऋदित (ऋन्द्), and शब्दायते (denom. of शब्द्) have to be excluded from the rule; as, ह्वयति देवदत्तः; ह्वाययति देवदत्तेन; ऋन्दित-शब्दायते—देवदत्तः; ऋन्दयति—शब्दाययति—देवदत्तेन And the roots श्रु, ज्ञा with वि, and लभ् with उप, must be included in the rule; as, श्रृणोति—विज्ञानाति—उपलभते—देवदत्तः, श्रावयति—विज्ञापयति—उपलम्भयति—देवदत्तम्. When we adopt the second interpretation, the roots जल्प्, भाष् with बा, and लप् with वि, must be included in the rule; ज्ञल्पति—विलपति—आभाषते—देवदत्तः, जल्पयति—विलापति—आभाषयति—देवदत्तः

- § 45. There are several exceptions and counter-exceptions to the preceding rule, which are important:—
- (a) *The causals of नी 'to lead' and बह 'to carry,' do not govern the Accusative, but the Instrumental; e.g.,

भुत्यो भारं नयति वहति वा।

A servant carries a load.

भूत्येन भारं नाययित वाहयित या। (S. K.) (He) causes a servant to carry a load.

But **TE**, when it has for its subject in the causal a word signifying a 'driver,' obeys the general rule; as.

वाहा रयं वहन्ति । Horses draw the chariot. सूतो वाहान् रथं वाहयति ।(S.K.)
The charioteer makes the
horses draw the chariot.
वाहयति यवान् बलीवर्बान् (Mbh.)

वहन्ति यवान् बलीवर्दाः ।

(b) †The causals of the roots अद and खाद, 'to eat,' govern the instrumental case; e.g.,

बहुरस्नमत्ति खादति वा | बहुनाऽसमादयति खादयति वा
The boy eats his food. | (He) causes the boy to cat his food.

^{*} नीवहचोनं । (Var.). नियन्तृकर्तृकस्य बहेरनिषेधः । (Var.) । आदिखाद्योनं । (Var.)

- (c) ‡भझ्, when it has not the sense of हिसा 'injury to a sentient thing,' governs the Instrumental; as, भक्षयति पिडीं देवदत्तन; but भक्षयंति यवान् बळीवर्दाः, भक्षयति बळीवर्दान यवान् (Mbh.).
- (d) The roots स्मृ and द्या, which denote particular kinds of 'knowledge' or 'perception,' are not used with the Accusative; as, स्मरति-जिद्यति-देवदत्तः, स्मारयति-द्वापयति-देवदत्तेन.

Sometimes, however, the Accusative also is used in the case of the root स्मृ, especially when it means 'to think of or remember with regret'; as, अपि चंद्रगुप्तदोषा अतिकांतपाथिव-णान् स्मारयन्ति प्रकृतीः (Mu. 1); see S'i. VI. 56 also.

(e) *दृश् is construed with the Accusative in the causal; as, भक्ता हरि पश्यन्ति, दशैयति भक्तान् हरि (S. K.).

Obs. दृश् in classical literature is sometimes found used with the Dative, instead of the Accusative; as, प्रत्यभिज्ञानरतनं च रामायादर्भयत् कृती (R. XII. 64).

(f) †The subject of the verb in the primitive sense in the case of ह and ক, and of अभिवर् and বৃষ্ when used in the Atmanepada, is either put in the Accusative or Instrumental case in the causal; e.g.,

भृत्यः कटं करोति हरित वा।

The servant makes or takes a mat.

भृत्यं भृत्येन वा कटं कारयित हारयित वा। (S. K.)

(Hc) causes the servant to make or take a mat.

So अभिवादयते-दर्शयते-देव भवत-भवतेन वा। (S. K.) (He) makes the devotee bow down to, or see, the God.

§ 46. By 'intransitive' roots mentioned in § 44 is meant such roots as are not by their nature capable of governing an object other than that of 'time,' 'place' &c., and not those roots which, though transitive, may sometimes be

[‡] भक्षेरहिंसार्थस्य न । (Vàr.)

^{*} व्होश्च । (Var.)

^{• †} हुकोरम्यतरस्याम् । (I.4.53).अभिवादिदुशोरात्मने पदे वेति वाच्यम

used intransitively according to the speaker's volition, or when their meaning is quite evident; as, किंकर: पचति. Here पचति, though transitive, is used without an object, because it can be easily understood; hence, किंकरेण पाचयति and not किंकरं, but मासमासयति देवदत्तं.

§ 47. In forming the passive construction of causal verbs, the *principal* object in the causal, which is the *subject* (agent) of the verb in its primitive sense, is put in the Nominative case, and the other *object* remains unchanged; e.g.,

Primitive	Causal Active	Causal Passive
रामो ग्रामं गच्छति ।	रामं ग्रामं गमयति ।	रामो ग्रामं गम्यते ।
Ràma goes to a	(He) causes Ràma	Ràma is caused to
village.	to go to a village.	go &c.
भृत्यः कटं करोति ।	भृत्येन भृत्यं वा कटं कार-	भृत्यः कटं कार्यते ।
The servant pre-	यति। (He) causes the	The servant is
pares a mat.	servant to prepare	made to prepare
	a mat.	&c.
गोविन्दो मासमास्ते ।		दोविन्दो मासमास्यते।
Govind sits for one	(He) makes Govind	Govind is made to
month.	sit &c.	sit &c.

(a) But in the case of roots that imply 'knowledge,' eating,' and those that have a literary work for their object the principal object is put in the Nominative case, and the secondary in the Accusative or vice versa; e.g.,

माणवकं धर्म बोधयित 'he makes Manavaka know his duty'; माणवको धर्म बोध्यते or माणवकं धर्मा बोध्यते 'M. is made to know duty,' or 'duty is made known to M.' बहुमोदनं भोजयित 'he makes the boy eat food'; बहुरोदन भोज्यते or बहुमोदनो भोज्यते (S. K.).

§ 48. The causal forms of roots of the tenth conjugation are the same as the primitive forms, and the meaning must

[‡] बुद्धिभक्षार्थयोः शब्दकर्मणां च निजेच्छया । प्रयोज्यकर्मण्यत्येषां ण्यन्तानां लादजो मताः ॥ (S. K.)

be decided by the context; as, रामो धनं चौरयति 'Rama steals wealth'; रामो गोविदेन धनं चौरयति 'Rama causes Govinda to steal wealth.' In the latter sentence the verb has a causal sense.

3 46. With regard to roots that govern two accusatives the rules mentioned in § 43 and § 44 hold good in their case also; i.e., those roots that imply motion &c., govern the Accusative of the subject of the primitive base, and others the Instrumental case, subject to § 45; as, वामनो बिल बहुवां याचते; (ईश्वरो) वामनेन बिल बहुवां याचयित '(God) makes Vamana ask Bali for Earth; गोपोऽजां नगरं हरति; (स्वामी) गोपं गोपेन बाजां नगरं हारयित '(The master) makes the cowherd take the sheep to the town.'

अभिमन्युतनयं परीक्षितमुदरादुपरतमेव निर्गतमुत्तराप्रलापोपजनित-कृपो भगवान् वासुदेवो दुर्लभानसून् प्रापितवान् । (K. 175)

अयं शिशुर्न शक्नोति शिरोघरां धारियतुम् । तदेहि गृहाणेममवतारय सिळिलसमीपिमत्यिमधाय तेनिर्पिकुमारेण मां सरस्तीरमनाययत् । उपसृत्य च जलस्मीपं स्वयं मामादाय मुक्तप्रयत्नमुत्तानितमुखमङ्गुल्या कति-चित्हिळिळिबिन्दूनपाययत् । (K. 38)

कास इदानीं सकामो भवतु येनासत्यसंघे जने सखी पदं कारिता। (S'. 4)

महेन्द्रभवनं गच्छतोपाच्यायेन त्वमासनं प्रतिप्राहितः । (ए. ३)

ती कुराल्बी भगवता वाल्मीकिना धात्रीकर्मवस्तुतः परिगृह्य पीषितौ परिरक्षितौ च । वृत्तचूडौ च त्रशीवर्जमितरा विद्याः सावधानेन परि-पाठितो । समनन्तरं च गर्भादेकादरो वर्षे क्षात्रेण कल्पेनोपनीय गुरुणा त्रशीविद्यामध्यापितौ । (U.2)

निलेनिके पायय कमलमधुरसं कल्रहंसान् । पल्लिनिके भोजय मरि-*चाप्रपल्लिबदलानि भवनहारीतान् । (K. 184) आर्यो दापयतु मे वैशंपायनानयनाय गमनाभ्यनुज्ञां तातेन। नान्यथा मे दोपशद्धिभैवति । (K. 202)

तौ दंपती स्वां प्रति राजधानीं

प्रस्थापयामास वशी वासिष्टः । (R. 11. 70)

ततोद्रोणोऽर्जुनं भूयो रणाशिक्षामशिक्षयत् । (Mb 1, 130 25)

तौ दंपती बहु विलप्य शिशोः प्रहर्त्री

शल्यं निखातमुदहारयतामुरस्तः । (R. IX 78)

वाल्मीकिस्ती कुशलवी

सांगं च वेदमध्याप्य किंचिद्कातशैशवौ।

स्वकृतिं गापयामास कविप्रथमपद्भतिम् । (R. XV 33)

स सेतुं बंधयामास प्छवगैर्छवणांभासि ।

तेनोत्तीर्य पथा छंकां रोधयामास पिंगहै:

द्वितीयं हैमप्राकारं कुर्वेद्भिरिव वानरेः। (R. XII 70. 1)

ADDITIONAL SENTENCES FOR EXERCISE

एवं कियते युष्मदादेशः। किंतु या यस्य युज्यते भूमिका ता तथैव भावेन सर्वे वर्ग्याः पाठिताः। (Mal. 1)

स कार्तान्तिकस्तां विलोक्य स्निग्धदृष्टिराचष्ट । भद्रे अस्ति कौशलं शालिप्रस्थेनानेन संपन्नमाहारमस्मानभ्यवहारियतुमिति । (Dk. II. 6.)

ततो मया पाटलिपुत्रं गत्वा श्रावितोऽमात्यसंदेशं बैतालिकः स्तनकलशः । (Mu. 4)

रजनीतिमिरावगुण्ठिते पुरमार्गे धनशब्दिवक्लवाः । बसित प्रियकामिनां प्रियास्त्ववृते प्रापयितुं क ईश्वरः ॥ (Ku.IV.11) तामिचताभ्यः कुलदेवताभ्यः कुलप्रतिष्ठां प्रणमय्य माता । अकारयत कारियतस्यदक्षा क्रमेण पादग्रहणं सतीनाम् ॥ (Ku. VII. 27).

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प्रियागणसहत्वाणामेकोन्मीलनपेशलः ।
य एव दुःस्मरः कालस्तमेव स्मारिता वयम् ॥ (U. 6)
शरैकत्सवसंकेतान स कृत्वा विरतोतसवान ।
जबोदाहरणं बाह्बोर्गापयामास किन्नरान् ॥ (R. IV. 78)
अथानाथाः प्रकृतयो मात्बंधनिवासिनम् ।
मौलेरानाययामासूभरत स्तम्भिताश्वभिः ॥ (R. XII. 12)
त्वं रक्षता भीरु वैतोऽपनीता तं मार्गमेताः कृपया लता मे ।
अदर्शयन् वक्तुमशक्नवत्यः शाखाभिरार्वाजतपल्लवाभिः ॥ (R.XIII.24)
   गुणान् रक्तामन् रक्तसाधनः
      कुलाभिमानी कुलजां नराधिपः।
   परस्त्वदन्यः क इवापहारय-
      न्मनोरमामात्मवधर्मिव श्रियम ॥ (Ki. I. 31)
यः पयो दोग्धि पाषाणं स रामादभतिमाप्नयात ।
रावणं गमय प्रीति बोधयन्तं हिताहितम ॥
प्रीतोऽहं भोजियष्यामि भवतीं भवनत्रयम्।
कि विलापयसेऽत्यर्थं पाइवें ज्ञायय रावणम् ॥
आज्ञां कारय रक्षोभिर्मा प्रियाण्यपहारय ।
कः शक्रेण कृतं नेच्छेदधिमधीनमञ्जलिम् ॥ (Bk. VIII. 82-4)
विद्यामर्थेनं विजयां जयां च रक्षोगणं ।क्षप्तुमविक्षतात्मा ।
अध्यापयद्गाधिस्तो यथाविश्रघातिषष्यन्यधि यात्षानान् ॥(Bk.II.21)
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We made him know (विद्) his duty, and sent (caus. of स्था with प्र) him home.

When the desire of independence enters the heart of a minister, he will make the king himself lose (त्यज्) his life.

Having vanquished his foe in the battle, he made his bards sing $(\vec{\eta})$ the glory of his warlike deeds.

• He caused his servants to bring (司 or 夏) fuel from the market.

It is no wonder that the tributary princes are made by the Emperor to obey his commands.

These persons were told to get garlands prepared by those maid-servants.

When a student is made to know the theory of a subject, he is taught the practice of it.

Overcome your enemies and make them pay (दा) you tributes.

He caused a large marriage to be prected (素) by his servants for the marriage of his son.

He made the boy cat (अद् or खाद्) food against his will.

I showed (caus. of दृश्) rry library to my distinguished guest.

He makes Rama ask the pilgrims the way to Benares.

The sheep were caused by the master to be taken (बहु) to the village by his servant.

 \triangle lord should be made by a servant to give him rewards, by adapting himself to his will.

I caused them to stand round the king and made them salute (caus. of बद् with अभि) him.

LESSON VI

The Instrumental Case

§ 50. *The Instrumental case in Sanskrit has two principal senses: it either denotes the agent of an action, or the instrument or means by which the action is done; as, ततो देख्या किमिभिहितं (Ve. 1) 'then what was said by the Queen'? संचूर्णयामि गदया न सुयोधनोरू (Ve. 1) 'shall I not reduce to powder the thighs of Suyodhana with my club'?

^{*} कर्तृकरणयोस्तृतीया। (II. 3. 18)

तामेव दिव्ययोषितं चक्षुपा पुनिन्हिपयामास (K. 131) 'again looked at that very celestial woman with his eye.'

- § 51. The instrumentality, which this case denotes, may be expressed by various relations:—
- (a) The manner of doing an action, or an attribute which characterizes a noun; as, आत्मानुरूपां विधिनोपयेमे (Ku. I. 18) 'he married (her) worthy of himself according to the rite'; प्रकृत्या दर्शनीय: (Mbh.) 'lovely by nature'; माठरोस्मि गोत्रेण (ibid.) 'I am a Mathara by my family name'; विषमेण धावति (ibid.) 'walks unevenly'; similary द्विद्रोणेन धान्यं कीणाति, साहस्रेण पशुन् कीणाति, शतेन शतेन पाययति वत्सान्, &c.
- (b) The price at which a thing is bought; as, कियता मृत्येन कीतं पुस्तकं 'at what price was the book bought'?
- (c) With verbs indicating motion, the conveyance becomes the instrument; as, आत्मनः पदं विमानेन विगाहमानः (R. XIII. 1) 'passing through his own abode (the sky) in a balloon.'
- (d) With verbs of carrying or placing, that on which a thing is carried or placed is put in the Instrumental; as, स श्वानं स्कंधेनोवाह (H. 4) 'he bore the dog on his shoulder.' भर्तुराज्ञां मूध्नी आदाय (Ku. III. 22) 'placing his master's order on his head.'
- (e) With words of 'swearing,' that in whose name the oath is taken, becomes the instrument; as, जीवितेनैव शपामि ते (K. 233) 'I swear to thee by my very life.'
- (f) The direction of route followed to go to a particular place also becomes the instrument; as, कतमेन दिग्भागेन गत: स जात्म: (V. 1.) 'in what direction did the rogue go'?
- § 52. With verbs implying 'excelling' and 'resembling' the Instrumental is used with the qualities in which the excellence consists, or the points or particulars referred to in the resemblance; as, प्रविन्यहासाग त्यातिशेषे (R. V. 14) 'O you fortunate one, you excel your ancestors in that

(devotion)'; स्वरेण रामभद्रमनुहरती (U. 4) ' resembles Rama' in his voice. '

- Ols. Sometimes the Locative is used in the same sense; as, धनदेन समस्त्यागे सत्ये धर्म इवापर: (Ram. I. 19) ' equal to Kubera in (point of) charity (munificence), and like another Dharma (a second Dharma) in truthfulness.'
- (a) Words implying 'separation from,' are usually construed with the Instrumental, as अयमेकपदे तथा वियोग उपनतः (V. 4) 'here is this separation from her suddenly fallen to my lot', so मा भदेवं क्षणमपि च ते विद्युता विषयोगः (Me. 118)
- (b) Words expressing 'likeliness or equality' are also used with this case; as, घनदेन समस्त्यागे 'equal to Kubera in munificence'; अस्य मुखं सीताया मुखचंद्रेण संवदति (U. 4) 'his face corresponds to (is just as similar as) the moonlike face of Sità.' See under Genitive also.
- §53. * The Instrumental is used with words expressive of time or place when the accomplishment of the desired object is meant to be expressed; as, द्वादशवर्षध्यांकरणं श्रूयते (P. I.) ' grammar is learnt in twelve years', क्रोशेन पाठस्तेनाधीत: (S. K.) ' the lesson was learn by him in (i.e. by going over) a Koss.'
- §54. †When a noun denotes the cause or motive of a thing or action, as distinguished from the means or instrument, it is put in the Instrumental case; as, गुरौ भक्त्या प्रीतास्मि ते (R. II. 63) ' I am pleased with thee for thy devotion to thy preceptor'; अतिदवीयस्तया च तस्य प्रदेशस्य न किचिद्दर्श (K. 126) 'the place' being very far off, he could not see anything.
- (3) The object or purpose also is put in the Instrumental case; as अध्ययनेन नसति (S. K.) ' dwells with the view (for the purpose) of studying.'

^{*} अपवर्गे तृतीया। (II. 8. 6)

[†] हेतौ । (II. 3. 23)

- Obs. The Instrumental, which is used with verbs meaning 'to be satisfied', 'to rejoice at', 'to be astonished at', 'to be ashamed of', is accounted for by this rule; as, कापुरुप: स्वल्पकेनापि तुष्यति (P. I. 1) 'a low person is pleased even with little'; उभयोनं तथा लोक: प्रावीण्येन विसिष्मिये (R. XV. 68) 'the people did not so much wonder at the proficiency of both of them', अनेन प्रागलभ्येन लज्जे (K. 193) 'I am ashamed of this boldness.'
- § 55. †Attributives, which show some defect of the body, govern the defective limb in the Instrumental case; as, अक्ष्णा काण: (S. K.) 'blind of one eye'; so, पादेन खंज:, कर्णेन बिधर: &c.
- § 56. ‡An attribute, which indicates the existence of a particular state or condition, is put in the Instrumental case to express this relation; as जटागिस्तापसः (S. K.) the is an ascetic by (the fact of his having) matted hair.'
- § 57. अलं and कृतं meaning 'enough' govern this case; as अलमतिविस्तरेण (Ve. 1) 'enough of prolixity;' कृतमक्वेन (U. 4.) 'away with the horse;' तस्मात्कृतं चरणपातविडंबनाभि: (P. IV. 1.)
- (a) In this sense अल is often used with a gerund; as अलमन्यथा गृहीत्वा (M. 1) 'enough of misunderstanding (do not misunderstand).' In such cases it has a prohibitive force.
- § 58. *Words like सह. सार्क, सार्घ, सम &c. having the sense of 'companionship' govern the Instrumental case o' that which expresses the accompaniment of the principal subject of assertion; as, त्वया सह निवस्यामि वनेषु (U. 2) 'I shall dwell with thee in forests' अमरसिंखुः सार्घमस्मद्भियाभिः (U. 3) 'the heavenly river with persons like us'; आस्स्व सार्क मया सौथे (Bk. VIII. 79) 'sit with me on the mansion.'

[†] येनांगविकार: । (II 3. 20)

[‡] इत्यंभुतलक्षणे । (II. 3. 21)

^{• *} सहयुक्तेऽप्रधाने । (II. 3. 19)

§ 59. Words like कि, कार्य, अर्थ:, प्रयोजनं, गुण: &c. expressing use or need, and the root क with कि when used in this sense, govern the Instrumental of that which is used or needed and the Genitive of the user; as, देवपादानां सेवर्कनं प्रयोजनं (H.1) 'your Majesty's feet have no need of servants'; तृणेन कार्य भवतीक्वराणां (P. I. 1) 'of rich persons (even) some purpose is served by a blade of grass'; कि तया क्रियते घेन्वा (P. I.) 'what is to be done well that cow'? कि तया दृष्टचा (S'. 2) 'what is the good of seeing her'? अप्रज्ञेन सानुरागेण भृत्येन को गण: (Mu. 1) 'what is the use of a devoted but foolish servant'?

Obs. Ponim mentions दिव: कर्म च (1. 4. 43), i.e., दिव् 'to play' poverus the acc. or instr.; as, अक्षेरक्षान्वा दीव्यति 'he plays at dice'; also, संज्ञोऽन्यतरस्यां कर्मण (II. 3. 22); पित्रा पितरं वा संजानीते 'he lives in harmony with his father.'

अटमलं बहु विकल्प्य। **रा**ज्ञः समक्षमेत्रावयोरघरोत्तरव्यक्तिर्भविष्यति (M. 1)

देवेन देव्या च परिगृहीतोऽहममुना हरदत्तेन प्रधानपुरुषसमक्षमयं न मे पादरजसा तुला हत्यधिक्षिप्तः (M. 1)

शापितासि मम ्यंगिकावलोकितयोर्जीवितेन यदि वाचा न कथयसि (Mal. 8)

आगंतुकतयाऽध्रुक्षि आवाभ्यामेष वृत्तांतः। (S'. 6)

भगवति तमसे अयं (दारिकलभकः) नावदीदृशः संपन्नः।

तौ पुनर्न जाने कुश्चाराहेलावता कालेन कींदृशाविव भवतः । (U. 3)

चंद्रापीडस्य सहपाँशुक्तीब्तितया सहसंवृद्धतया **च** सर्वविश्रंभस्थानं द्वितीयमिव हृदयं वैशंगायनः परं मित्रमासीत् । (K. 76)

अलमतियंत्रणया । इस्वितित्रसादेन । भगवति प्रसीद विमुच्यतामय-मत्यादर इति तामववात् । (K. 183) उषित चोत्थाय तस्य जरद्द्रविडधार्मिकत्येच्छ्या निसृष्टैर्धनविसरै-प्रियत्वा मनोरथमभिमतमभिरमणीयेषु प्रदेशेषु निवसक्ल्पैरेवाहोभिरुः जनियनीमाजगाम । (K. 229)

अलमुपालम्य । आर्य दैवेनेदमनुष्ठितं किमत्रार्थस्य । (Me. 3) अयि पंचालतनये अलं विषादेन । किं बहुनः । यत्करिष्ये तच्छू-यताम् । अचिरेणैव कालेन सुयोधनशोणितशोणपाणिस्तव कचान् भीम उत्तंतिरिष्यति । (Ve. 1)

स्वहृदयेनापि विदितवृत्तांतेनामुना जिहूमि । (Ж. 238)

प्रवातशयने निपण्णा देवी परिजनहरूतगृहीतेन चरणेन परिवाजिकया कथाभिविनोद्यमाना तिष्ठति । (Mk. 4)

> मदनमि गुणेविशेषयंती रतिरिव मूर्तिमती विभाति सेयम् । (Mk. 4) शुद्धांतदुर्लभिदं वपुराश्रमवासिनी यदि जनस्य । दूरीकृताः खलु गुणेरुद्यानलता वनलतानिः ॥ (S'. 1) शरीरसादादसमग्रभूषणा मुखेन सालक्ष्यत लोधपांडुना । तनुप्रकाशेन विचेयतारका प्रभातकल्पा शिंगनेव सर्वरी ॥ (R. III. 2)

यो मामजमनादिं च बेत्ति छोकमहेश्चरम् । असंमूदः स मर्त्येषु सर्वपापैः प्रमुख्यते ॥ (Dg. % 3) कि तया क्रियते धेन्या या न स्ते न दुश्धदा । कोर्यः पुत्रेण जातेन यो न किश्च न अक्तिमाञ् ॥ (P. 1)

ADDITIONAL SENTENCES FOR EXERCISE अधुनाऽन्या गतिनांस्ति । अकथ्यमाने च अहाननर्थोषनिपातो जायते । प्राणपरित्यागेनापि रक्षणीयाः सुदृदसस्य इति कथयः वि । (K. 152)

तेषु तेषु रम्यतरेषु स्थानेषु तथा सह तानि तान्यपरिसमाप्तान्यपुन-रुक्तानि न केवलं चन्द्रमाः कादंबर्या सह कादंबरी महाव्वेतया सह महाव्वेता तु पुण्डरीकेण सह पुण्डरीकोऽपि चन्द्रमसा सह परस्परावियोगेन सर्व एव सर्वेकालं सर्वमुखान्यनभवन्तः परां कोटिमानन्दस्याध्यगच्छन्। (K. 369)

> अवधूतप्रणिपाताः पश्चात्संतप्यमानमनसोऽपि । निभृतःर्व्यपत्रपन्ते दिवतानुनवैमेनस्वन्यः ॥ (V. 3)

कष्टं जनः कुलधनरनुरञ्जनीयस्तन्नो यदुक्तमिशवं न हि तस्क्षमं ते । नर्सागको सुरभिणः कुसुमस्य सिद्धा मुध्नि स्थितिनं चरणैरवताडनानि ॥(U. 1)

अथ दुर्जघ्यशासनतया भगवतो मनोभुवो मदजननतया च मध्मासः स्यातिरमणीयतया च तस्य प्रदेशस्याविनय बहुलतया चाभिनवयीवनस्य चंचलप्रकृतितया चेन्द्रियाणां दुनिवारतया च विषयाभिलाषाणां तथा भविन्त्रयाया च तस्य तस्य वस्तुनस्तमपि तरलतामनयदनंगः। (K. 143)

विनाऽप्यर्थैर्वीरः स्पृशति बहुमानोन्नतिपदं समायुक्तोऽप्यर्थेः परिभवपदं याति कृपणः । स्वभावादुद्भूतां गुणसमुदयावाप्तिविषयां द्यति सेहीं कि स्वा धृतकनकमालोऽपि लभते ॥ (H. 1)

अलं महीपाल तब श्रमेण प्रयुक्तमप्यस्त्रिमितो वृथा स्यात् । न पादपोन्मूलनशक्ति रहा शिलोच्चये मूच्छंति मास्तस्य ॥ (R. II. 34) कुलेन कांत्या वयसा नवेन गुणैश्च तस्तैविनयप्रधानैः । त्वमात्मनस्तुल्यमम् वृणीश्व रत्नं समागच्छतु काञ्चनेन ॥ (R. VI. 79.)

लोभइचेदगुणेन कि पिशुनता यद्यस्ति कि पातकः

सत्यं चेत्तपसा च कि शुचि मनो यद्यस्ति तीथेंन किम् । सौजन्यं यदि कि गुणैः स्वमहिमा यद्यस्ति कि मंडनैः सिंद्व्या यदि कि धनैरपयशो यद्यस्ति कि मृत्युना ॥ (Bh. II. 55)

अयमार्यचाणक्यस्तिष्ठति--

यो नन्दमौर्यनृपयोः परिभूय लोकमस्तोदयौ प्रतिदिशस्रविभिन्नकालम् ।
पर्यायपातितिहमोष्णमसर्वगामि
धाम्नाऽतिशाययति धाम सहस्रधाम्नः ॥ (Mu. 3)

भयणाद्युपचारेण प्रभुभंवति न प्रभुः । पररपरिभुताज्ञस्त्वमिव प्रभुक्त्यते ॥ (Mu. 8)

ब्राज्ञा कीर्तिः पालनं ब्राह्मणानां ज्ञानं भोगो मित्रसंरक्षणं च । येषामेते षड्गुणा न प्रवृत्ताः कोऽर्यस्तेषां पाण्यिवोपाश्रयेण ॥ (Bh. II. 48) न तेन सुन्न क्विचदुद्यतं धनुः कृतं न वा कोपविजिह्ममाननम् । गुणानुरागेण शिरोभिरुह्चते नराधिर्पर्मात्यिमवास्य शासनस् ॥ (Ki. I. 21.)

समुद्र इव गांभीयें स्थैयें च हिमवानिव । विष्णुना सवृशो वीयें क्षमया पृथिवीसमः ii (Ram. I. 1. 17-8) स बाल आसीद्वपुषा चतुर्भुजो मुखेन पूर्णेन्दुनिभस्त्रिलोचनः । युवा कराकान्तमहीभृदुच्चकेरसंशयं संप्रति तेजसा रविः ॥ (S'i. I. 70)

A king should protect his subjects according to the rules laid down by Manu.

Morality says that one should save the life of his friend even at the cost of his own life.

This man is avarice incarnate; he will never be satisfied with hoarding money.

Are you not ashamed of your ignorance, and do you boast of your poble birth, not attended with knowledge?

This king excels all others in bravery, knowledge, and a desire to keep his subjects contended.

That your orders are borne by other kings on their heads is one great sign of your sovereignty.

The man took the lamb on his shoulder, and went by this road to the slaughter-house.

I swear by my tutelary deity that I have never before seen your ring.

I know my servants will come back within fifteen days; for what is the use of their staying there longer?

Even a sinner is freed from all his sins by repeating but once the syllable om through ardent devotion.

What is the use of walking with this man? He is lame of his right leg and cannot walk swiftly.

Away with doubts in this respect. This matter is all but agreed to by my sister's husband.

Fie upon you, fool! What is the use of this burden of books to you if you do not read them?

Do not (বুৱা) censure me; this was not done by me.

Child, do not (अलं) weep; when thy mother comes here, I shall cause thee to be fed with food by he.

Shakuntalà did not notice the approach of Davisa on account of her thinking of her lover.

O blind man, what is the use of this lamp to you?

LESSON VII

The Dative Case

- 8 60. The person to whom something is given is called संप्रदान. A noun denoting संपदान is put in the Dative case; as, कि वस्तु विद्वन् गुरवे प्रदेय (R. V. 18) 'Oh learned Sir, what is to be given to the procentor'? The person or thing with reference to whom or having in view which an action is done to also संप्रदान; as, युद्धाय गंनहचते (Mbh.) 'he prepares for battle'; तां नंदनाय प्राथयते (Mal.) 'he demands her for Nandana.'
- (a) *In the case of the root যুল্ 'to sacrifice' or 'to give as in a sacrifice,' the person to whom the sacrifice is offered is put in the Accusative, and the thing or means by which it is made is put in the Instrumental; as, पशुना হর যুদ্ধী (S. K.) 'he sacrifices a bull to Rudra.'
 - § 61. †In the case of the root हम् 'to like' and others

^{*} यजेः कर्मणः करणसंज्ञा संप्रदानस्य च कर्मसंज्ञा । (Vàr.)

[ी] रुव्यर्थानां प्रीयमाणः (I. 4. 38)

having the same signification, the person or thing that is pleased or satisfied is put in the Dative case; as, यसभविष्णवे रोचरे (S'. 2) 'what pleases your Lordship'? यज्ञवत्ताय स्वदतेऽ-पूर: (Kas'ika) 'Vajnadatta likes Apùpa.'

5 62. ‡The person to whom something is due (the creditor) n the case of the root षू (10 cl.) 'to owe' and the thing desired in the case of स्पृह, are put in the Dative case; as वृक्षसेचने दे घारयसि में (S'. 1) 'thou owest me two sprinklings of trees'; परिक्षीणो यवानां प्रस्तये स्पृह्यति (Bh. III.45) 'an impoverished person desires a handful of barley-corns.'

Obs. Derivatives from स्पृह् are sometimes construed with the Dative; as, भोगेभ्य: स्पृह्यालवः (Bh. III. 64) 'desirous of enjoyments'; कथमन्ये करिष्यन्ति पुत्रेभ्यः पुत्रिणः स्पृहां (Ve. 3); but generally with the Locative; स्पृहावती वस्तुषु केषु मागधी (B. III. 5).

- ६ 63. *The roots कुघ्, दुढ़, ईच्चं, असूय, and others having the same sense, govern the Dative of the person against whom the feeling of anger, hatred, malice, &c., is directed; as, हरने कुध्यति-दुइचित-ईप्यंति-असूयति वा (S. K.) 'he is angry with, or bears hatred towards, Hari.' But कुच् and दुइ, when preceded by prepositions, govern the Accusative; as, मच्छरीरमभिद्रोग्धं (Mu. 1) 'to do injury to my person'; व खलु तामभिकृदो गुरुः (V. 3) 'did not the preceptor get angry with her'?
- § 64. †In the case of the root श्रु with प्रति or आ meaning 'to promise,' the person to whom something is promised, is put in the Dative case; as, प्रतिशुक्षाव काकुत्स्थस्तेभ्यो विष्नप्रति कियां (R. XV. 4) 'Kakutstha promised them the removal of obstacles.'

[‡] धारेरुत्तमणं: । स्पृहेरीप्सितः । (I. 4. 35-6)

^{*} अध्यद्वहेर्ष्यास्यार्थानां जं प्रति कोषः । कुष्युहोरुवसृष्टयोः कर्ष । (I. 4. 87-8.)

[†] प्रत्याद्धभ्यां श्रुवः पूर्वस्य कर्ता । (I. 4. 40.)

- § 65. The purpose for which an action is done, or that for making which another thing exists or is used (as a thing made for a certain purpose) is put in the Dative case; as, काव्यं यशसे (Kav. 1) 'a poem (is composed) for fame'; यूपाय दार (Mbh.) 'wood is for (making) post'; कुंडलाय हिरण्यं (ibid) 'gold is (used) for Kundala ornament'; अवहननाय उल्खलं (ibid.) 'a mortar for pounding down.'
- (a) ¶When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative case : as फलेम्यो याति = फलान्याहर्तं याति ' he goes for fruits ' i. e. ' to bring fruits '; बनाय गां ममोच = वनं गंतं गां ममोच 'he let loose the cow for (i.e. to go to) the forest.' Here फल and वन, the objects of the infinitives आहर्त and गंत, are put in the Dative.
- (b) \$The Dative of an abstract noun is often used to express the sense of the infinitive of purpose from the root; as, यागाय याति = यष्ट्रं याति 'he goes to offer a sacrifice'; so समिदाहरणाय प्रस्थिता वर्षे (S'. 1); यतिष्य वः सखीप्रत्यानयनाय (V. 1).
- § 66. *In the case of the root कल्प, to be adequate to', 'to bring about', 'to tend to', and roots having a similar sense, such as संपद्. भू, जन्, the result brought about or the end to which anything leads, is put in the Dative case; as, कल्पसे रक्षणाय (S'. 5) 'thou art adequate to bring about (our) protection '; मूत्राय कल्पते-जायते-संपद्यते यवाग्. (Mbh.) 'gruel tends to (produce) urine. ' The Dative is frequently used in this sense without भू or अस्; as, यस्ततौ स्वल्पद्:खाय (P. I.) 'since they two cause very little pain.'
 - (a) †That which is foreboded by a portentous pheno-

[‡] तादर्थे चतुर्थी वाच्या । (Var.)

[¶] क्रियार्थोपपदस्य न कर्मणि स्थानिनः । (II. 3. 14.)

हैं तुमर्थाच्य भाववचनात्। (II. 3. 15.) * क्लृपि संपद्यमाने च। (Var.)

[†] उत्पातेन ज्ञापिते च (Var.)

menon is also put in the Dative case; as वाजाय कपिला विद्युत् (Mbh.) 'the twany lightning forebodes a hurricane' मांसी-दनाय व्याहरति मृगः (ibid.) 'the sound of a deer indicates (the getting of) food of flesh.'

- (b) With the words हित and सुख the Dative is used; as, बाह्मणाय हित-सुख (S. K.) 'good for a Brahmana'; हित्तभामया-विन (Mbh.) 'good for a sickly person.'
- Obs. If in the sense of 'good in or to' is used with the Locative and Cenitive also.
- § 67. ‡The words नम:, स्विस्त, स्वाहा, स्वधा, and वषट् (terms used in offering oblations to Gods &c.), and अलं in the sense of 'a match for', 'sufficient for' govern this case; १९, नमो विश्वसूजे तुभ्यं (R. X. 16) 'a bow to you who created the universe'; स्विस्त भवते (M. 2) 'good-bye to you'; अग्नये स्वाहा (S. K.) 'this offering to Agni'; similarly पितृभ्यः स्वया, इंद्राय वषट्; दैत्येभ्यो हिर्रलं (S. K.) 'Hari is a match for the demons'; अलमेषा क्षुम्तिस्य (मे) तृष्ट्ये (R. II. 89) 'this (cow) is sufficient to satisfy me who am hungry.'
- (a) Words having the sense of अलं 'sufficient for', 'able to do', such as प्रभु, शक्त and even the verb प्रभू, are used with the Dative; as, प्रभुमें ल्लो मल्लाय, शक्तो मल्लो मल्लाय, प्रभवित मल्लो मल्लाय (Mbh.) 'one wrestler is a match for another'; विधिरिप न येभ्य: प्रभवित (Bh. II. 94) 'over whom even the Creator does not prevail.'
- (b) नम: joined to क generally governs the Accusative, but sometimes the Dative also; as, मुनित्रयं नमस्कृत्य (S. K.) 'saluting the three sages'; but नमस्कुमी नृसिहाय (ibid.) ' जट salute Nrisimha.'
- (c) Roots meaning 'to salute,' such as प्राणपत्, प्रथम् ase construed with the Dative or Accusative; as, धातारं प्राणपत्य (Ku. II. 8) 'saluting the Creator'; also तस्म प्राणपत्य भंदी (Ku. III. 60), आर्य प्राणपत्य (Mu. 1); so, तां भक्तिप्रवणेन चेत्रसा

[‡] नमःस्वस्तिस्वाहास्वधालंबवद्योगाच्च । (II. 8. 16)

- प्रणनाम (K. 228); तां कुलदेवताभ्यः प्रणमय्य (Ku. VII. 27); प्रणम्यः त्रिलोचनाय (K. 131).
- Naic.— Classical authors occasionally use the nouns also derived from these verbs with the Dative; as, मूर्घ्ना प्रणामं वृषभव्यज्ञाय चकार (Ku. III. 62); असम प्रणाममकरवम् (K. 142), तस्म दंदप्रणाममकरवम् (Dk. I. 2).
- (d) In greeting and in expressing a blessing the Dative is used with words like स्वागतं, कुशलं; as देवदत्ताय कुशलं (Mbh); स्वागुतं देव्ये (M. 1) 'welcome to the Queen.' Words like कुशलं. भद्रं, मुखं &c. are used with the Genitive also. See Lesson X.
- § 68. The roots कथ्, स्या, रास्, and चक्ष, all meaning 'to tell' (contrary to the principle of दुह्चाच्पच् &c.) the causal of विद् with नि (contrary to § 44), and other roots having the same sense, govern the Dative of the person to whom something is told, as, आर्थे कथयामिते भूतार्थ (S'. 1) 'O worthy lady, I tell you the truth'; एहि, इमा वनस्पतिसेवां काश्यपाय निवेदयावह: (S'. 4) 'come, let us communicate this service of the trees to Kâsyapa'; so यस्में ब्रह्मपारायणं जगी (U. 4) 'to whom he sang (revealed) the Veda'; यस्मै मुनिब्रेह्म परं विववे (Mv. 2).
- § 69. Verbs meaning 'to send' or 'despatch' generally govern the Dative of the person, but Accusative of the place, to whom or which a thing is sent; as, भोजन दूतो रघवे विस्ष्ट: (R. V. 39) 'a messenger was sent to Raghu by Bhoja'; माधवं पद्मावतीं प्रहिण्वता देवरातेन (Màl. 1.) 'by Devarata sending Madhava to Padmavati.'
- § 70. *The secondary or indirect object of the root मन् 'to think' cl. 4, which is not an animal, takes either the Accusative or Dative, when contempt is to be shown; as, न त्वां तृषाय तृषां वा मन्ये (S. K.) 'I do not consider thee to be worth a straw.'

^{*} मन्यकर्मण्यनादरे विभाषाऽप्राणिषु ! (II. 8. 17)

Obs. When no negation and contempt are meant, but mere comparison, the Accusative alone is used; as, त्वां तृणं मन्ये (Mbh.) 'I consider thee as a straw'; but हरिमप्यमंसत तृणाय (S'i. XV. 61).

§71. † In the case of roots implying motion, the place to which motion is directed is put in the Dative or Accusative case when physical motion is indicated; as, ग्राम ग्रामाय वा गच्छति; but मनसा हरि न्नजति 'goes to Hari mentally' (contemplates him).

Obs. (1) राधीक्षायंस्य विष्ठस्तः (I. 4. 39) i.e., the person, with regard to whom some questions as to good fortune or welfare are asked, is put in the Dative in the case of the roots राष् 'to propitiate' and ईक्ष् 'to look to the welfare of any one'; as, कृष्णाय राध्यति ईक्षते वा गर्गः (i.e., पृष्टो गर्गः सुभाशुभ पर्यालोचयति) (2) परिक्रयणे संप्रदानमन्यतरस्यां (I. 4. 44) i.e., the price at which a person is employed on stipulated wages is put in the instr. or dat. case; as, रातेन राताय वा परिकीतोऽयं वासः।

नैतन्न्याय्यम् । सर्वज्ञस्याप्येकाकिनो निर्णयाभ्युपगमो दोघाय । (M. 1)

चपळायं बटुः कदाचिदस्मत्प्रार्थनामंतःपुरेम्यः कथयेत्। (S'. 2) अहमपि वैतानिकं शांत्युदकमस्यै गौतमीहस्ते विसर्जियिण्यामि। (S'. 3)

स्पृहयामि खलु दुर्लिलतायास्मै। मृगतृष्णिकेव नाममात्रप्रस्तावो मे विषादाय कल्पते। (S'. 7)

मूर्ख नैष तत्र दोषः । साधोः शिक्षा गुणाय संपद्यते नासाधोः । (P. I. 18)

प्रसीद भगवति वसुंधरे शरीरमसि संसारस्य । तिकामसंविदानेव जामात्रे कुप्यसि । (U. 7)

[†] गत्यर्थकर्मणि द्वितीयाचतुर्थो चेष्टायास्त्रध्वित् (II. 8. 12)

मिथ्यामाहात्म्यगर्वनिर्मरा न प्रणमंति देवताभ्यो न मानयंति मान्यानात्मप्रज्ञापरिभव इत्यसूर्यंति सचिवोपदेशाय कुष्यंति हितवादिने। (K. 108)

प्रतिश्रुतं तेन तस्मै स्वसुरवंतिसुंदर्याः प्रदानम् । (Dk. II. 1) चंद्रापीडः तमुपसृत्य पूर्ववदेव तां महाश्वेताप्रणामपुरःसरं दर्शितविनयः प्रणनामः। (K. 219)

प्रणिपत्य सुरास्तस्मै शमयित्रे सुरद्विषाम् । अधैनं तुष्टुवु: स्तुत्यमवाङ्मनसगोचरम् ॥ (R. X. 15) रविमावसते सतां क्रियाये सुधया तर्पयते सुरान पितृंश्च। तमसां निशि मूर्च्छतां निहंत्रे हरचुडानिहितात्मने नमस्ते।(V. 3) उमा वधुर्भवान् दाता याचितार इमे वयम् । वर: शंभुरलं ह्येष त्वत्कुलोद्भूतये विधि: || (Ku. VI. 82) चरतः किल दुश्चरं तपस्तृणविंदोः परिशंकितः पुरा। प्रजिघाय समाधिभेदिनीं हरिरस्मैं हरिणीं सुरागनाम् (R.VIII.79) वाताय कपिला विद्युदातपायातिलोहिनी। पीता भवति सस्याय दुर्भिक्षाय सिता भवेत् ॥ (Mbh.) स्वस्त्यस्तु ते निर्गलितांबगर्भ शारद्धनं नार्दति चातकोऽपि। (R. V. 17) ताभ्यां तथागतम्पेत्य तमेकपुत्र-मज्ञानतः स्वचरितं नृपतिः शशंस । (R. IX. 77) परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ (Bg. IV. 8)

ADDITIONAL SENTENCES FOR EXERCISE

तवाकर्ण्य तामहं दंडवत्प्रणस्य तस्यं महुदंतमिक्षलमाख्याय विस्मय-विकिताक्षं जनकमदर्शयम् । (Dk. I. 4)

सिव वासीत दुःखायेदानी रामस्य दर्शनं सुहृदान् । तिरूपिञ्चरं त्वां रोदियिष्यामि । तदनुजानीहि मां गमनाय । (U. 3)

स्वयमेवोत्पद्यंत एअंवियाः कुलपांशवो तिःस्नेहाः परावो येथां भुद्राणां प्रज्ञा पराभिसंधानाय व ज्ञानाय पराक्रमः प्राणिनामुषधाताय नोपकाराय धनपरित्यागः कामाय न धर्माय कि बहुना सर्वमेव येथां दोषाय । (K. 288)

थोत्रियायाभ्यागताय वत्सतरीं महोक्षं वा निर्वर्णीत गृहमेधिनः (U. 4)

दुदोह गां स यज्ञाय सस्याय मधवा दिवम् । संपद्धिनमयेनोभौ दधतुर्भुवनद्वयम् ॥ (R. I. 26)

नमस्त्रमूर्तये तुभ्यं प्राक्सब्टेः केवलात्सने ।

गुणत्रयविभागाय पश्चाद्भेवमुपेयुषे ॥ (Ku. II. 4)

स स्थाणुः स्थिरभिक्तवीगसुलभो निःश्रेयसायास्तु वः । (V. 1)

सर्वः कल्पे वयसि यतते लब्धुमर्थान्कुटुंबी

पश्चात्पुत्रैरपहृतभरः कल्वते विश्वमाय । (V. 3)

यदेवोपनतं दुःखात्सुखं तब्रसवत्तरम् ।

निर्वाणाय तरुन्छाया तप्तस्य हि विशेषतः (V. 3)

शुद्धांतसंभोगनितांततुः न नैषधे कार्यमिदं निगाद्यम् ।

अपां हि तृप्ताय न वारिधारा स्वादुः सुगंधिः स्वदते तुषारा ॥

(N. III. 95)

किमित्यपास्याभरणानि यौवने धृतं त्वया वार्द्धंकशोशि धल्कलम् । वद प्रदोषे स्फुटचंद्रतारका विभावरी यद्यरुणाय कल्पते ।। (Ku.V. 44) पुंसामसमर्थानानुपद्रवायात्मनो भवेत्कोपः ।

पिठरं क्वयदितमात्रं निजपाइवनिव दहतितराम् ॥ (P. I. 14)

पयःपानं भुजंगानां केवलं विषवर्धनम् ॥ उपवेशो हि मूर्खाणां प्रकोषाय न शांतये ॥ (H. 3) प्रतिवाचमदत्त केशवः शपमानाय न चेिंबभूभुजे। अनुहंकुरुते घनध्वनि न हि गोमायुरुतानि केसरी।। (S'I. XVI. 25) संतानकामाय तथेति कामं राज्ञे प्रतिश्रुत्य पयिस्वनी ता। दुग्धा पयः पत्रपुटे मदीयं पुत्रोपभृंक्वेति तमाविदेश।। (R. II. 65) तस्याः प्रसन्नेंदुमुलः प्रसावं गुरुनृंपाणां गुरुवे निवेद्य। प्रहृषंचिह्नानुमितं प्रियायं शशंस वाचा पुनरुक्तयेव।। (R. II. 68) ततो यथाविद्विहताध्वराय तस्मै स्मयावेशविव्जित्ताय। वर्णाश्रमाणां गुरवे स वर्णी विचक्षणः प्रस्तुतमावचक्षे।। (R. V. 19) वसन् स तस्यां वसतौ रवूणां पुराणशोभामिधरोपितायाम्। न मैथिलेयः स्पृहयांबभूव भत्रें दिवो नाप्यलकेश्वराय।। (R.XVI.42)

तस्य स्पृहयमाणोऽसौ बहुप्रियमभाषत । सानुनीतिश्च सीतायं नाकुध्यक्राप्यसूयत ॥ संकुध्यसि मृषा कि त्वं दिवृक्षुं मां मृगेक्षणे । ईक्षितव्यं परस्त्रीभ्यः स्वधर्मो रक्षसामयम् ॥

रावणाय नमस्कुर्याः स्यात् सीते स्वस्ति ते ध्रुवम् । अन्यथा प्रातराशाय कुर्याम त्वामलं वयम् ॥ (Bk. VIII. 76-8,98)

Wretched man, do you like service in the house of a Chandala?

Lady, do not misunderstand me, and do not get angry with me in vain.

I do not long for (सृह्) wealth, but immortal glory.

Having promised Lakshmana to accompany him, why do you now tell him that you are unable to do so?

Being greatly' delighted at hearing the account, they communicated (विद् with नि) to him even their very secrets.

Even a sight of these pious men will bring about (क्ल्प्) my purification; I shall, therefore, wait upon them for the accomplishment of my desired object.

I told him (स्या with आ) through my brother that I had nothing to do with seeing him.

Old lady, such sad thoughts will only result in greater sorrow; therefore, compose yourself for a time.

The enjoyment of pleasures in this world only leads to disgust.

My subjects bear hatred towards (असूय्) me and plot against (दुह्) my life.

First salute (प्रणम्) your preceptor and then begin to learn your lesson.

A bow to three-eyed God, who reduced Cupid to ashes with the fire of his third eye!

When a man gets a son, he pays off the debt due to his fathers.

You yourself are able to defeat (use খল) the whole troop of the enemy.

When a man is doomed by fate, even a trifling cause is sufficient (अल) to bring about his ruin.

I shall send a messenger to the king of Videha, and communicate to him this glad tidings.

LESSON VIII

The Ablative Case

- \$ 72. The chief sense of the Ablative case is अपादान. That from which separation, whether actual or conceived, takes place is called अपादान, and is put in the Ablative case; as, प्रामादायाति 'he comes from a village'; i.e., that from which the separation takes place is प्राम. It has thus the sense of 'from' in English.
 - § 73. *A noun in the Ablative case frequently denotes

^{*} विभाषागुणेऽस्त्रियाम् । (II. 8. 25)

the cause of an action or phenomenon, and has the sense of 'on account of', 'for', 'by reason of' &c.; as, सोह्रवादपुयपाश्रयां (U. 1) 'not living apart (whose resort was not different) on account of affection.' A noun not of the feminune gender denoting the cause of an action is put in the Instrumental or Ablative; as, जाडचेन जाडचात् वा बद्ध: (S. K.)
'he was caught by reason of his dulness'; बुद्धचा मुक्तः (S. K.)
'he was set at liberty on account of his skill'; अक्त्या गुरी मय्यनकंपया च श्रीतास्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to (thy) preceptor and compassion on me.'

- Obs. Sometimes a feminine noun also is used in the Ablative in this sense; as, नास्ति घटोन्पलब्धे: (S. K.).
- (a) The Ablative often serves the purpose of a whole causative assertion in replying to, or advancing arguments in discussions; as, पर्वतो विह्नमान् धूमात् (Tarka.) 'the mountain has fire (in it), because there is smoke'; नेश्वरो जगतः कारणमुपपद्यते । कुतः वैषम्यनैर्घृण्यप्रसंगात् (S. B.) (A disputant says) 'God cannot be the efficient cause of the world. Why? (Because) he is liable to (the two charges of) being partial and cruel.'
- \$ 74. Words in the comparative degree, or such as have the sense of comparison, are used with the Ablative of that with reference to which the comparison is made; as, सत्याद्यान्तं श्रेयः (Ve. 3) 'falsehood is better even than truth'; मोहादत्भूकष्टतरः प्रबोधः (R. XIV. 56) 'conseiousness became more painful than swoon'; चैत्ररथादन्ते वृंदावने (R. VI. 50) 'in Vrindavana not inferior to Chaitraratha'; अश्वमेधसहस्रभ्यः सत्यमेवातिरिच्यते (H. 4) 'truth itself is superior to a thousand horse-sacrifices'; श्राद्धस्य पूर्वाहणावपराहणो विशिष्यते (Manu. III. 278) 'for a S'ràddha ceremony afternoon is preferred to forenoon.'
 - § 75. *When the sense of an absolutive is suppressed

^{*}ल्यब्लोपे कर्मण्युपसंख्यानं । अधिकरणे च । प्रश्नक्यानयोश्च । (Var.)

un a sentence, the object of the absolutive is put in the Ablative case; as, प्रासादात्प्रेक्षते (S. K.) = प्रासादमारह्य प्रेक्षते 'sees from a palace'; so रवश्राज्जिहरेति (S. K.) = रवस्र विश्य जिहरेति.

- (a) The place where an action is performed is also put in the Ablative under the same circumstances; as, आसना-स्प्रेक्षते, i.e., आसने उपनिष्य प्रेक्षते 'sees from a seat.
- (b) In questions and answers also the Ablative is used; as, कुतो भवान्-पाटलिपुत्रात् (Mbh.).
- § 76. *Words denoting जुगुप्सा 'abhorrence,' विराम 'cessation,' 'refraining,' and प्रमाद 'swerving,' govern the Ablative case; as, पापाञ्जुगुप्सते (Mbh.) 'he shrinks from sin'; वर्त्य-तस्मादिरम (U. 1) 'desist from this, O child'; स्वाधिकारात्प्रमत्तः (Me. 1) 'swerving from his duty'; similarly प्राणाधातान्तिवृत्तिः (Bh. II. 26) 'refraining from injury to life'; पर्मान्सुहदारा (Mbh.)

Obs. प्रमद् is usually construed with the Locative in the sense of 'tobe careless about'; as, न प्रमाद्यंति प्रमदासु विपश्चितः (Manu. II. 213) 'wise men are not careless about their women.'

§ 77. † The teacher from whom something is learnt, the prime cause in the case of जन्'to be born,' and the 'source' in the case of भू, are put in the Ablative case; as, उपाध्याया-दियोत (S. K.) 'learns from the preceptor'; so मया तीर्यादिभ-मयिखा शिक्षता (M. 1) 'I learnt the art of dramatic representation from a teacher'; गोमयाद्वश्चिको जायते (Mbh.) 'the scorpion is produced from cowdung'; प्राणाद्वायुरजायत (Rigueda X. 90) 'the wind was born from the breath'; हिमवतो गंगा प्रभवति (Mbh.) 'the Ganga has its source in the Himaloyas'; लोभात् कोष: प्रभवति (H. 1) 'anger proceeds from avarice.'

^{. *} जुगुप्ताबिरासप्रमादार्थानामुपब्रंस्थानम् (Var.)

[†] सास्यातोपयोगे । जनिकर्तुः प्रकृतिः । भुवः प्रभवः (I. 5. 29, 80-1)

- Obs. Verbs meaning 'to be born' are often used with the Locative of the 'source'; as, परदारेषु जायेते द्वौ सुतौ कुंड-गोलकौ (Manu. III. 174); जातोपि दास्यां शूद्रेण (Y. II. 183); शुकतासस्यापि मनोरमायां तनयो जातः (K. 73); सा तस्यामुदपादि (Ku. I.22.)
- § 78. ‡ In the case of words implying 'fear' and 'protection from danger', that from which the fear or danger proceeds is put in the Ablative case; as, ग भीतो मरणादस्म (Mk. 10) 'I am not afraid of death'; कपेरत्रासिषुनीदात् (Bk. IX. 11) 'were afraid of the monkey's sound'; तीवणादृद्धिजते (Mu. 3) 'is afraid of (shrinks away from) a severe person'; भीमाद्दु:शासन त्रातु (Ve. 3) 'to save Duhs'asana from Bhîma'; so लोकापवादाद्भयं (Bh. II. 62), तृणविदो परिशंकित: (R. VIII. 79).
- (a) *That from which a person is warded off or prevented is also put in the Ablative; as, पापानिवारयति (Bh. I. 72) 'wards off from sin.'
- § 79. † In the case of the root जि with परा, that which becomes unbearable is put in the Ablative case; as, अध्य-यनात्पराजयते (Mbh.) ' finds study unbearable.'
- ' § 80. ¶ The point of time or space from which some 'distance in time or space' is measured, is put in the Ablative case. The word denoting the 'distance in space' is put either in the Nominative or Locative, and that denoting 'the distance in time', in the Locative; as, गवीयुमतः सांकाश्यं चत्वारि योजनानि चतुर्षु योजनेषु वा (Mbh.) 'S. is four yojanas from G.'; कार्तिक्या आग्रहायणी मासे (ibid.) 'A. is one

[‡] भीत्रार्थानां भयहेतुः । (J. 4. 25)

⁾ * बारणार्थानामीप्सितः । (I. 4. 27.)

[†] पराजेरसोवः । (I. 4. 26)

[¶] यतत्त्वाध्वकालनिर्माणं तत्र पंचमी तद्युक्तादध्वनः प्रथमासप्तम्यौ ९ कालात् सप्तमी च वक्तव्या । (Vär.)

month (at the interval of the month) from K.'; so, समुद्रात्पुरी कोशो or कोशयो:.

- § 31. ¶ Words meaning 'other than 'or 'different from', such as अन्य, पर, इतर; आरात् 'near' or 'remote'; ऋते 'without'; words indicative of the 'directions' used also with reference to the 'time' corresponding to them; words expressive of 'directions 'derived from अंच, for instance प्राक, प्रत्यक, and such as end in आ and आहि; all these govern the Ablative case; as कृष्णादन्यो भिन्न इतरो वा (S. K.) 'different from, or other than, Krishna'; आराहनात् (S. K.) 'near the forest, or away from it'; विविक्ताइतेऽ-न्यच्छरणं नास्ति (V. 2) 'there is no resort other than a' retired spot '; ग्रामाल्यवं उत्तरो वा 'to the east or north of the village'; चैत्रात्पूर्व: फाल्गुन: (S. K.) 'the month of Falguna is prior to (that of) Chaitra'; प्राक्प्रत्यग्वा ग्रामात् (ibid.) 'to the cast or west of the village'; दक्षिणा दक्षिणाहि वा ग्रामात् (ibid.) ' to the south, or in the southern direction, of the village'; प्राङ्नाभिवर्धनात (Manu II.29) 'before the naval is cut.'
- § 82. The words प्रभृति, आरभ्य, बहि:, अनंतरं, परं, ऊध्वं govern this case; as, शैशवात्प्रभृति पोषितां (U. 1) 'brought up ever since her childhood'; मालत्याः प्रथमावलोकदिवसादारभ्य (Mal. 6) 'from the day of first seeing Malati'; निवसन्नावसथे पुराद्बहिः (R. VIII. 14) 'residing in a dwelling out of the town'; पाणिपोडनविधेरनंतरं (Ku. VIII. 1) after the espousing of her hand'; अस्मात्परं (S'. 6) 'after this person'; ऊध्वं मियं मुहूतींद्धि (Bk. XVIII. 36) 'I shall die after a moment.'
- Obs. (a) The words प्रभृति and आरभ्य are often found used with adverbs of time in the same sense; as, यतः प्रभृति ततः प्रभृति (S'. 3); अद्यप्रभृति तवास्मि दासः (Ku. V. 86).
- (b) The sense of अनंतरं, परं &c. is sometimes understood; as, अहोर्दृष्टं कालात् (U. 2) 'seen after a long time.'
 - § 83. *The words पथक 'different,' विना and नाना govern,

^{• े¶} अन्यारादितरर्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते । (II. 8. 29) •पर्याग्वनानाभिस्तृतीयाऽन्यतरस्याम् । (II. 3. 32)

besides this case, the Accusative and Instrumental cases; as, रामाद्रामेण रामं वा विना पृथग् नाना वा (S. K.) ' without or different from Ràma,' नाना नारीं निष्फला लोकयात्रा (Vopadeva).

- § 84. The preposition आ in the sense of 'till,' 'as far as, and 'from' governs the Ablative case; as, आपरितोषाहिदुषा (S'. 1) 'till the satisfaction of the learned'; आमूलाच्छ्रोतु-मिच्छामि (S' 1) 'I wish to hear from the beginning'; आकैलासात् (Me. 11) 'as far as the Kailàsa.' Sometimes आ is joined to nouns to form Avyayibhava compounds; as, आमेखल संचरतां बनानां (Ku. I. 5) 'of clouds sweeping as far as the girdle (middle part).'
- \$85. *When 'concealment' is indicated, the person whose sight one wishes to avoid is put in the Ablative case; as, मातुनिलीयते कृष्ण: (S. K.) 'Krishna hides himself from his mother.'
- \$86. †The preposition प्रति in the sense of 'representative of' or 'in exchange for,' governs the Ablative; as, प्रदान: कृष्णातप्रति (S. K.) 'P. is the representative of K.'; तिलेभ्य: प्रतियच्छति माषान् (S. K.) 'exchanges Mashas for sesamum.'

अनुष्ठितनिदेशोपि सिक्तियाविशेषादनुपयुक्तमिवात्मानं समर्थये। (S'. 7) अलमलमाकंदितेन। सूर्योपस्थानात्प्रतिनिवृत्तं पुरूरवसं मामुपेत्य कथ्यता कुतो भक्त्याः परित्रातन्या इति । (V. 1)

रामः — एवमेतत् । एते हि हृदयमर्मभिदः संसारभावा वेभ्यो बीभ-स्समानाः संत्यज्य सर्वान् कामान्मनीिषणोऽरण्ये विश्राप्यन्ति । (U. 1) नास्ति जीवितादन्यदभिमततरिमह जगित सर्वजतुनाम् । (K. 35)

^{*}अंतर्षो येनावर्सनभिच्छति । (I. 4. 28) †प्रतिनिषिप्रतिवाने च यस्मात् । (II. 3. 11.)

नैव जानासि तं देवमैक्ष्वाकं यदेवं वदसि । तद्विरम्यतामतिप्रसंगात्। (U. 5)

कृतातिथ्यया महाश्वेतवा परिपृष्टो दिग्विजयादारभ्य किन्नरमिथुना-नुसरणप्रसंगनागमनमात्मनः सर्वमाचचक्षे । (K. 134)

वत्से मारुति जन्मनः प्रभृति बल्द्यभा ते स्वयंगिका । तिकामुञ्जिहान-जीवितां वराकीं नानुकंपसे ।

चाणक्य:——वृषल वृपल अलमुत्तरोत्तरेण। यद्यस्मत्तो वरीयान् राक्षसोऽवगम्यते तदिदं शस्त्रं तस्मै दीयताम्। (Mu. 8)

तासां चतुर्दश कुरुानि । एकं भगवतः कमलयोनेर्मनसः समुत्पन्नम् । अन्यद्देदेभ्यः संमूतम् । अन्यदग्नेरुद्भूतम् । अन्यत् पवनात्प्रसूतम् । अन्यद्दिभूतम् । अन्यदक्तिरणेभ्यो नर्गतम् । अन्यदक्तिरणेभ्यो निर्गतम् । अन्यत्सीदामिनीतः प्रवृत्तम् । (K. 186)

मां तावदुद्धर शुचो दयिताप्रवृत्त्या स्त्रार्थात्सतां गुरुतरा प्रणयिकियैत । (V. 4.)

निशम्य चैनां तपसे कृतोद्यमां सुतां गिरीशप्रतिसक्तमानसाम्। उनाचमेना परिरभ्य वक्षसा निवारयंति महतो मुनिव्रतात्। (Ku. V. 3)

> प्रजां संरक्षति नृपः सा वर्धयति पार्थित्रम् । वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् (H. 3) त्वचं स मेध्यां परिधाय शैरवी—

मशिक्षतास्त्रं पितुरेव मंत्रवत् । (R. III. 81) अनम्राणां समुद्धर्तुस्तरमार्तिस्पुरयादिव ।

भात्मा संरक्षितः सुद्धैर्वृत्तिमाश्रित्य वैतसीम् ॥ (R. IV. 85)

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते । संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ क्रोधाद्भवति संभोहः संभोहात्स्मृतिविभ्सः । स्मृतिभरंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (Bg. II. 62-8) हिमवर्द्धिथ्ययोर्मध्यं यत्प्राग्विनशनादिषि । प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥ (Manu II. 12)

ADDITIONAL SENTENCES FOR EXERCISE

जन्मकर्मतो मलिनतरजनं जनतो निस्त्रिशतरलोकहृदयं लोकहृदयेभ्यो निर्घृणतरसर्वसं व्यवहारमपुण्यकर्मेकापणं पक्कणमपश्यम् । (K. 356)

सा कुसुमघटितज्ञिलीमुखमनोहरान्मदनचापादिव प्रमदवनात्त्रस्यति जानकीव पीतरक्तेभ्यो रजनिचरेभ्य इव चंपकाशोकेभ्यो बिभेति। (K. 225)

तं नृपं वसुरक्षितो नामं मंत्रिवृद्ध एकदाऽभाषत । तात अत्रभवति सर्वेवात्मसंपद्भिजनात्प्रभृत्यन्युनैव लक्ष्यते । बुद्धिश्व निसर्गपट्वी तदेतरेभ्यः अतिविशिष्यते । (Dk. II. 8)

अहो दुराराध्या राजलक्ष्मीरास्मिववृक्षिरिष राजिशः—
तीक्ष्णादुद्विजते मृदौ परिभवत्रासान्न संतिष्ठले
मूर्लान्द्वेष्टि न गच्छिति प्रणियतामत्यंतिवद्वस्त्विष ।
शूरेभ्योऽप्यधिकं बिभेत्युणहसत्येकांतभीक्ष्महो
श्रीलंब्धप्रसरेव वेशविनता दुःखोपचर्या भृशक् । (Mn. 3)
सर्वद्रव्येषु विद्येव द्रव्यमाहुरनुत्तमम् ।
अहार्यत्वादनर्धत्वादक्षयत्वाच्च सर्वदा ॥ (II. 1)
प्रजानां विनयाधानाद्रक्षणाद्भरणादिष ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥ (II. 1. 24)
न नवः प्रभुराफलोद्यात्स्थरकर्मा विरराम कर्षणः ।
न च योगविधेनवेतरः स्थिरधीरापरमात्मदर्शनाद् ॥
(R. VIII. 22)
रत्नैर्महाहँस्तुतृषुनं देदा न भेजिरे भीमविषेण भीतिष् ।
सुधां विना न प्रययुविरामं न निश्चितार्थोद्वरमंति धीराः ॥
(Bh. II. 80)

खेयान्त्वधर्मो विगुषः परधर्मात्त्वनुष्ठितात् ।
स्वधमं निधनं श्रेयः परधर्मो भयावहः ॥ (Bg. III. 35)
लोभान्मोहाद्भयान्भैज्यात् कामात्त्रोधात्त्यैव च ।
अज्ञानाद्वालभावाच्य साक्ष्यं वितयमुज्यते ॥ (Manú VIII. 118)
वक्षादृश्णं परिकामन्रावणाद्विभ्यतीं भृशम् ।
शांत्रात्राणमपश्यंतीमदृश्यो जनकात्मजाम् ॥
तां पराजयमानां स प्रीते रक्ष्यां दशाननात् ।
अंतर्दधानां रक्षोभ्यो मिलनां ध्याममूर्धजाम् ॥ (अपश्यत्)
(Bk. VIII. 70-1)
पूर्वस्मादन्यवद्भाति भावाद्दाशरींथ स्तुवन् ।
ऋते कौर्यात्समायातो मां विश्वासियतुं नु किम् ॥
इतरो रावणादेष राधवानुवरो यदि ।
सफलानि निमित्तानि प्राक् प्रभातात्ततो मम ॥ (Bk. VIII. 105-6)
एतद्दोऽयं भगः शास्त्रं श्राविष्यत्यत्रोवतः ।

A house without a house-wife surpasses a forest in dreariness.

सावित्र्यास्त् परं नास्ति मौनात्सत्यं विशिष्यते ।। (Manu II. 83)

एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ (Manu I. 59)

शकाक्षरं परं ब्रह्म प्राणायामाः परं तपः ।

Go in the northern direction (उत्तरं) of this tree, and I shall just follow you.

Do not desist from the work you have once promised to perform

I have walked to this place from the hermitage of Valmiki to learn the Vedas from these ascetics.

He exposed himself to much trouble in saving that girl from danger.

He who wards off his friend's mind from sin and makes him set it on virtue, is called a real friend.

Do you not know that various kinds of miseries result from treading in the foot-steps of the wicked?

This your illness arose (जन्) from your great exertions of yesterday. Is there now any change for the better?

Who else but this powerful king can protect his realm as far as (317) the regions of the Himalayas?

Before (পাৰ্) beginning his studies he places his grammar and dictionary by him.

Five years ago I saw this very charming forest; but now it has undergone a vast change.

Ever since the day on which I happened to see her, my mind has become perturbed, and I do not think even of taking my food, on account of my constantly thinking of her.

I do not approve of the speech you made yesterday after (কঘৰ or সন্ত্ৰ) the excellent oration of the President.

Sità was dearer to Ràma (gen.) than his very life.

Honesty is superior to all other virtues; without it one cannot inspire any one with confidence.

That wretched fowler did not see the little parrot on account of his body being contracted through fear.

Revered Sir, we wished to hear from you the history of this parrot from (31) the beginning.

Bombay is one hundred and twenty miles from Poona.

LESSON IX

The Locative Case

\$ 87. The place in or on which an action is represented as taking place is called अधिकरण and is put in the Locative

case; as, स्थाल्यामोदनं पचित 'cooks food in a cooking utensil'; आसने उपविश्वति 'sits on a seat.'

- (a) The Locative is used to denote the time when an action takes place; as, आषाढस्य प्रथमदिवसे (Me. 2) 'on the first day of Ashadha'; so गैशवेऽभ्यस्तविद्यानां यौवने विषयंषिणाम् (R. I. 8).
- § 88. The Locative has very often the sense of towards,' 'about,' 'as to ' &c.; as, मिय मा भूरकरुणा (Mal. 9) 'be not ruthless towards me'; विषयेषु विनाशधर्ममु निःस्पृहोऽभवत् (R. VIII. 10) 'became free from desire for perishable objects.'
- \$ 89. *With adjectives in the superlative degree, and in those cases where a distinction is made, as of an individual from his whole class, (generally expressed by 'of,' or 'among' in English), the nouns with respect to which such pre-eminence or distinction is shown, are put in the Genitive or Locative; as, गवां गोषु वा ऋष्णा बहुक्षीरा (S. K.) 'among cows the black one gives much milk'; so नृणां नृषु वा हिज: श्रेष्ट: (ibid).
- § 90. †Words expressive of the interval of time or space, are put in the Ablative or Locative; as, अस्मिन्दिने मुक्त्वाऽयं त्र्यहात् त्र्यहे वा भोक्ता (S. K.) 'having dined to-day, he will dine again after (the interval of) three days'; इहस्थोऽयं त्रोगा-त्त्रोशे वा लक्ष्यं विध्येत् (S. K.) 'standing here, he will hit a mark at (the distance of) one Koss.'
 - § 91. This case is used in lexicons to denote 'in the sense of'; as, बाणो बलिमुते शरे (Amara) बाण is used in the sense of 'the son of Bali,' and 'an arrow.'
 - \$92. The Locative is sometimes used to denote the object or purpose for which anything is done; as. चर्मणि दिपिनं हिति दंतयोईति कुंजरम्। केशेषु चमरी हिति सीम्नि पुष्कलको हतः॥

^{*}यतञ्ज निर्धारणं । (II. 3. 41) !सप्तमीपंजम्यौ कारकमध्ये । (II. 3. 7)

- (Mbh.) 'man kills the tiger for skin, the elephant for tusks, the Chamarî for hair, and the musk-deer for musk."
- \$ 93. Words meaning 'to act,' 'to behave,' 'to deal with,' are construed with the Locative; as, आर्योऽस्मिन्वनयेन वर्ततां (U. 6.) 'let your honour act modestly towards this person'; क्यं कार्यविनिमयेन व्यवहरति मय्यनात्मज्ञ: (M. 1) 'Oh! does the fool deal with me by an exchange of duties'? कुर प्रियसखीवृत्ति सपत्नीजने (S'. 4.) 'act the part of a dear friend towards the rival wives.'
- § 94. Words signifying 'love,' 'attachment,' 'respect,' such as, स्निह्, अभिलष्, अनुरंज्, &c., govern the Locative of the person or thing for whom or which the 'love' &c., is shown; as, कि नु खलु बालेऽस्मिन् स्निह्चित में मनः (S'.7) 'why, indeed, does my mind love this child'? न तापसकन्यकायां शकुंतलायां ममाि लाषः (S'. 2) 'I cherish no love for S'akuntalà, the daughter of the sage'; स्वयोपित रतिः (Bh. II. 62) 'attachment to one's own wife'; दंडनीत्यां नात्यादृतोऽभूत् (Dk. II. 8) 'had no great regard for politics'; देवे चंद्रगुप्ते दृढ-मनुरक्ताः प्रकृतयः (Mu. 1) 'the subjects are firmly attached (devotedly loyal) to His Majesty Chandragupta'; अस्ति में सोदरस्नेहोऽप्येतेष् (S'. 1) 'I have also a sisterly affection for them.'
- Obs. Derivatives from अनुरंज् are occasionally used with the Accusative; as, एषा भनंतमनुरक्ता (S'. 6); अपि वृषलमनुरक्ताः प्रकृतयः (Mu. 1). In such cases अनु must be taken separately, and understood as a कर्मप्रवचनीय governing the Accusative case. See § 37.
- § 95. When a word indicating 'cause' is used, the 'effect' is often put in the Locative; as, दैवमेव हि नृणां वृद्धी क्षये कारणं (Bh. II. 84) 'fate alone is the cause of the decline and prosperity (rise and fall) of men.'
- § 96. The root युज् and its derivatives govern the Locative of the thing in the sense of 'to' in English; as, असाब्दर्शी तत्रभवान्काश्यपो य श्मामाश्रमधर्मे नियुंक्ते (S'. 1) 'the

revered Kas'yapa is not prudent as he appoints her to the duties of the hermitage.'

(a) With words expressive of 'fitness,' 'suitableness' &c., the nouns regarding which the fitness is expressed are put in the Locative case; as, युक्तरूपमिदं त्विय (S'. 2) 'this is fit for thee'; त्रेलोक्यस्यापि प्रभुत्वं तस्मिन्युज्यते (H. 3) 'the sovereignty of even the three worlds suits him'; अथवोपपन्न-मेतद्षिकत्पेऽस्मिन्राजीन (S'. 2) 'or this is quite proper for this sage-like king'; ते गुणाः परस्मिन् ब्रह्मण्युपपद्यते (S'. B.190) 'those attributes suit the Supreme Brahma.'

Obs. The Genitive is not infrequently used in the same sense, as, उपपन्नमिदं विशेषणं वायोः (V. 2) 'this epithet suits the wind.'

§ 97. The Locative, strictly speaking, implies place, but in several cases it is used with the object or recipient to which anything is entrusted or imparted; as, जुननासनाम्नि मंत्रिण राज्यभारमारोप्य योवनसुलमनुबभूव (K. 57) 'having entrusted the responsibilities of the kingdom to his minister S'ukanàsa (he) enjoyed the pleasures of youth'; वितरित गुरु: प्राज्ञे विद्यां यथेव तथा जडे (U. 2) 'a preceptor imparts instruction to a clever person in the same way as he does to a dull-headed one'; so योग्यसिववे न्यस्त: समस्तो भर: (Ratn. 1).

Note.—त with वि is used with the Dative also; as, महर्च तं व्यतरन् (Dk. I. 1) 'gave him over to me'; so, मारीचस्ते दर्शनं वितरित (S' 7).

- (a) Roots implying 'to seize' or 'strike,' often govern the Locative of that which is caught hold of or struck; as, आतंत्राणाय व शस्त्रं न प्रहर्तुमनागिस (S'. 1) 'your weapon is for protecting the distressed, and not for striking the innocent', केशंषु गृहीत्या 'seizing by the hair.'
- § 98. Words like क्षिप्, मृष्, अस्, having the sense of 'throwing' or 'darting,' govern the Locative of that against which anything is thrown; as, मृगेषु ग्ररान्ममुक्षी: (R. IX. 58)

of him who wished to throw arrows at the deer'; न बाण: सन्निपात्योऽस्मिन्मृगशरीरे (S'.1) 'an arrow should not be discharged at this body of the deer.'

(a) Words implying 'belief,' 'confidence,' generally govern the Locative of that in which belief is placed; as, पुंसि विश्वसिति कुत्र कुमारी (N. V. 100) 'when does a virgin ever believe in man'?

Obs. প্রৱা governs the Accusative; as, ক: প্রৱাহ্যনি মুনাখ (Mk. 3) 'who will believe the real state (of things)'?

- \$ 99. *Words like अधीतिन् 'who has learnt,' गृहीतिन् 'who has comprehended,' govern the Locative of that which forms their object; and साधु and असाधु, of that towards whom the goodness or otherwise is shown; as, अधीती चतुष्विग्नायेषु (Dk. II. 5) 'versed in the four Vedas'; गृहीती पट्स्वंगेषु (ibid.) 'who has mastered the six angas'; मातरि साधुरसान्वी (S. K.) 'well-behaved or ill-behaved towards his mother.
- \$ 100. Words like व्यापृत, आसकत, व्यग्न, तत्वर, having the sense of 'engaged in,' 'intent on,' and कुगल, निपुण, शौंड, पटु, प्रवीण, पंडित, meaning 'skilful,' and धूर्त and कितव 'a rogue,' are used with the Locative; as. गृहकर्मण व्यापृता व्यग्न वा (P. 11.) 'engaged in her house-hold duties'; रामोक्ष-द्युते निपुण: प्रवीण: (S. K.) 'Rama is skilful in playing at dice.
- (a) †The words प्रसित and उत्सुक meaning 'greatly desirous of,' 'longing for,' govern the Locative or Instrumental; as, निद्रायां निद्रया वा उत्सुक: (S. K.) 'longing for sleep'; so मनो नियोगिकिययोत्सुक मे (R. V. 11.)

Note.— राघ् with अप in the sense of 'to offend' generally governs the Locative in the sense of the Accusative, and sometimes the Genitive; as, कस्मिन्नि पूजाई अपराद्धा शकुंतला (S'. 4) 'S'akuntala has offended (erred with respect to)

^{*}क्तस्येन्विषयस्य कर्मण्युपसंख्यानम् । साध्वसाधुप्रयोगे च (Var.) †प्रसितोत्सुकाभ्यां तृतीया च । (II. 3. 44)

some one deserving respect'; so अपराद्धोऽस्मि तत्रभवतः कण्वस्य (S'. 7).

प्रियतयशसां भासकविसौमिल्छकविमिश्रादीनां प्रबंधानतिक्रम्य वर्तमान-क्विः कालिदासस्य क्रियायां कथं परिषदो बहुमानः। (M. 1)

यः पौरवेण राज्ञा धर्माधिकारे नियुक्तः सोऽहमविक्तियोपलंभाय धर्मारण्यमिदमायातः। (S'. 1)

दढं त्विय बद्धभावोर्वशी । न सेतोगतमनुरागं शिथिलयित । (V. 2) एष देवो रघुपतिस्तिण्डित । स च स्निद्यत्यावयोरुत्कंठते च युष्म-त्सन्निकर्षस्य । (U. 6)

दुर्जनत्वं च भवतो वाक्यादेव विज्ञातं यदनयोर्भूपाळयोर्विग्रहे भवद्वच-नमेव निदानम् । (H. 3)

एष धृष्टद्युम्नेन द्रोणः केरोब्बाकृष्यांसिपत्रेण व्यापाद्यते। (Ve. 8) न जानामि केनापि कारणेनापहस्तितसकलसर्खाजनं त्विय त्रिश्वसिति मे हृदयम्। (K. 283)

उपकारिषु यः साधु साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्मिरुच्यते ॥ (H. 2)
न मानिर न दारेषु न सोदर्थे न चात्मिन ।
भिरुवासस्तादशः पुँसां यावन्मित्रे स्वभावजे ॥ (H. 1)
क्षमा रात्रौ च मित्रे च यतीनामेव भूषणम् ।
अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥ (H. 2)
वाञ्छा सञ्जनसंगमे गुणिगणे प्रीतिर्पृरी नग्रता
विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् ।
भिन्तः शूळिनि शिवतरात्मदमने संसर्गमुक्तिः खळेप्वेते येषु वसंति निर्मळगुणास्तेभ्यो नरेभ्यो नमः (Bh. II. 62)

संतानार्थाय विधये स्वभुजादवतारिता । तेन धूर्जगतो गुर्वी सचित्रेषु निचिक्षिपे ॥ (R. I. 34) भूतानां प्राणिनः श्रेष्टाः प्राणिनां बुद्धिजीविनः । बुद्धिमत्मु नरः श्रेष्टा भरेषु ब्राह्मणाः स्मृताः॥ (Manu I. 96)

ADDITIONAL SENTENCES FOR EXERCISE

अवंगि ते सारमतः खलु त्वां कार्यं गुरुण्यात्मसमं नियोक्ष्ये । व्यादिश्यते भूघरतामवेक्ष्य कृष्णेन देहोद्वहनाय शेषः ॥ (Ku. III. 13) अशुद्धप्रकृतो राज्ञि जनता नानुरज्यते । (P. I. 11) जनकानां रघूणां च यत्कृत्स्नं गोत्रमंगलम् । तिस्मन्नकरुणे पापे वृथा वः करुणा मिय ॥ (U. 6) निर्गुणेष्विप सत्वेषु दयां कुर्वित साधवः न हि संहरते ज्योत्स्नां चंद्रश्चांडालवेश्मनि ॥ (II. 1) इत्युक्तवंतं जनकात्मजायां नितान्तकक्षाभिनिवेशमीशम् । न कश्चन भ्रातृषु तेषु शक्तो निषेद्धमासीदनुमोदितुं वा ॥ (R. XIV. 43)

परकर्मापहः सोऽभूदुद्यतः स्वेषु कर्मसु ।
आवृणोदात्मनो रंघरं रंघरेषु प्रहरन् रिपून् ॥ (R. XVII. 61)
भगवित कमलालये भृशमगुणज्ञासि ।
आनंदहेतुमिष देवमपास्य नंदं
रक्तासि कि कथय वैरिणि मीर्यपुत्रे (Mu. 2)
साक्षात्प्रियामुणगतामपहाय पूर्वं
चित्रापितां मृहुरिमां बहु मन्यमानः ।
स्रोतोवहां पथि निकामजलामतीत्य
जातः सखे प्रणयवान्मृगतृष्णिकायाम् ॥ (S' 6)
पोतो दुस्तरवारिराशितरणे दोपोंऽधकारागमे
निवति व्यजनं मदांधकरिणां दर्पोपश्चांत्यै द्याणः ।

इस्यं तद्भृति नास्ति यस्य विधिना नोपार्याचता कृता .

सन्ये दुर्जनिक्तवृत्तिहरणे घातापि भग्नोद्यमः ॥ (H. 2)

विरेणानुगृणं प्रोक्ता प्रतिपत्तिपराद्भमुली ।

न मासे प्रतिपत्तासे मां चेन्मर्तासि मैचिलि ॥ (Bk. VIII. 95)

एतस्मान्मां कुशलिनमभिज्ञानवानाद्विदित्या

मा कौलीनावसितनयने मध्यविश्वासिनी भूः । (Me. 115)

एवमाप्तवचनात्स पौरुषं काकपक्षकघरेऽपि राघवे ।

श्रद्धचे त्रिवशगोपमात्रके दाहशक्तिमव कृष्णवर्त्मनि ॥ (R. XI. 42)

The subjects of this king are all attached (रंज with अनु) to him.

He who shows pity towards helpless men, and he who performs sacrifices to gods, are considered equal in merit.

My husband does not love (हिन्ह्) me, does not believe in what I tell him, and appoints me to unworthy acts; will you, my friend, tell me what I should do under these circumstances?

A sage becomes regardless (नि:स्पृह्) of the pleasure or pain of this worldly life.

Have no anxiety whatever as to the education of this boy.

He entrusted the burden of his family to his eldest son, and bidding farewell to all his friends and relations, betook himself to a forest residence.

He was seized by the hair and pulled down; and then all the spectators threw (क्षिप or मूच्) stones at him.

The absent-minded woman did not cast even a look at what was taking place near her.

This news has all got abroad. Has it not reached your ears that the king has fixed his love on Sagarika?

• Kaikeyl was the prime cause of the banishment of Rama for fourteen years.

He always spends his time in gambling with men expert in that art.

This is the tallest tree of all in this garden.

Of all persons, he who is intent on doing good to others is most to be praised.

Among Indian poets Kalidasa and Bhavabhuti are the most renowned.

Rakshasa will not leave his family with men not equal to him in dignity.

LESSON X

The Genitive Case

- § 101. The Genitive case, as observed in Lesson III, is not a Karaka case, and, strictly speaking, expresses the relation of one noun to another in a sentence. In the rules given in this Lesson the Genitive has one principal sense, i.e., सम्बन्ध, and even in those cases where verbs are used with the Genitive, it is to be considered as having the sense of relation only. But in several instances this case is used by loose, and not unfrequently even classical authors, to express relations pertaining to other cases; as, तं च व्ययुजद्भरतस्य (U. 4) 'sent it to Bharat' (भरतस्य being put for भरताय); जयसेनायास्तावत्सवेद्य गच्छ (M. 4) for जयसेनाय &c.; स्त्रीणां विश्वासो नेव कर्तव्य: (H. 1) for स्त्रीषु &c. Such constructions should be considered as deviations from the usual practice, and should not be imitated.
- § 102. Generally speaking, the Genitive case denotes the dependence of a substantive or pronoun upon another word, which is usually a substantive or adjective, but sometimes a verb.
- (a) It is thus used to represent 'of' in English; but in several cases compounds are used instead of the Genitive; as, दशरबस्य पुत्र: or दशरबपुत्र: 'the son of Das'aratha.'

Obs. Mark that all the relations expressed by 'of' in English cannot be expressed by the Genitive in Sanskrit, e.g., the adjective meaning and the apposition meaning; as, 'a pot of gold' is generally translated by a compound हेमपात्रं, or by a derivative हमं पात्रं, but not by हेम्तः पात्रः, 'a pot of clay' मृद्भांडं or मृष्मयं भांडं; 'a pearl of great price' महार्च मृद्गाफलं; 'a man of strength' सबलो नरः, not बल्दा नरः. Similarly 'in the month of Vais'akha' वैशाखे मात्रे, or वैशाखमासे, but not वैशाखस्य मासे; 'the town of Bombay' मुंबापुरी or मृंता नाम पुरी.

So in Latin: 'a man of talent' is 'homo ingeniosus' (धीमाञ्चरः), not 'homo ingenii'; but 'a man of great talent' is, unlike Sanskrit, 'homo magni ingenii.'

§ 103. The Genitive denotes the possessor, or the person or thing whereto anything belongs, that which belongs, or is possessed, being put in the Nominative case; as, यस्त नास्ति स्वयं प्रज्ञा (P. I.) 'he who himself possesses or has no talent'; इमे नो मृहा: (Mk.1) 'this is our house'; 'to err belongs to men' स्खलन मनुष्याणां धर्म:

Obs. This sense is often expressed by derivatives; as, पैत्कं रिक्षं 'property belonging to ancestors'; so अस्मीदधं गृहं &c.

§ 104. The Genitive is used with substantives and words used substantively, to denote the whole of which a part is taken and it is then called 'partitive genitive'; as, जलस्य बिदु: 'a drop of water'; अयतं शरदा ययौ (R. X. 1) 'a lakh of years passed'; so गवां शतसहस्राण 'thousands of cows.'

So in Latin: 'Mille hominum valentium,' 'a thousand of strong men.'

(a) The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying a number; as, त्वमेव कत्याणि तयोस्तृतीया (R. VI. 39) 'blessed girl, you alone are their third '; मृहचतामनयोरन्यतरा (M. 5) 'let one of the

two be accepted '; तासामन्यतेमा (Mal. 1) 'one of those (girls).'

Compare Latin 'primi juvenum,' and 'consulum alter.'

(b) The Partitive Genitive is likewise used with superlatives and words having the force of superlatives; as, दिजानां ब्राह्मण: श्रेष्ठ: धीरेय: साहसिकानामप्रणीविदग्धानां (K.5) 'the foremost among the bold, and among the clever.'

Obs. This use of the Genitive is already considered in \$89.

So in Latin: 'Meximi principum' 'greatest of princes'; 'oratorum praestantissimi' 'the most eminent of orators.'

- (c) Sometimes नध्ये is used with the Genitive in the sense of 'of' or 'among' as, एतेषां मध्ये केचिदरे: कोषदंडाभ्यामियन: (Mu. 5) 'of these some are desirous of the treasure and army of the enemy.'
- § 105. When a certain period is represented to have elapsed after the occurrence of an action, the word expressing the occurrence is put in the Genitive case; as, अर दशमो मासस्तातस्योपरतस्य (Mu. 6) 'it is to-day ten months since the death of my father'; कतिपये संबत्सरास्तस्य तपस्तप्यमानस्य (U. 4) 'several years have elapsed since he began to practise penance.
- § 106. Words having the sense of 'dear to' or the reverse, are used with this case; as, प्रकृत्येव प्रिया सीता रामस्यासीत् (U. 6) 'Sîtà was by her very nature dear to Ràma'; काय: कस्य न वल्लभ: (P. I) 'to whom is the body not dear'?
- (a) This case also occurs in the construction of words signifying 'difference', such as, बिशेष: अंतरं; as, एतावानेबा-युष्मत: शतकतोश्च विशेष: (S'. 7) 'this is the only difference between the long-lived one (you) and Indra'; अत्र भवतो सम च समुद्रपल्वलयोरिवांतरं (M. 1) 'there is as much difference between this worthy person and myself as between the sea and a puddle.'

- § 107. *In the case of potential passive participles, the agent of the action is put in the Genitive or Instrumental case; as, नास्ति असाध्यं नाम मनोभुव: (K. 157) 'indeed there is nothing that cannot be accomplished by the mind-born (Cupid)'; so न वयमनुप्राह्या: प्रायो देवतानां (K. 61); न वंचनीयाः प्रभवोनुजीविभि: (Ki. I. 4); राक्षसेंद्रस्य संरक्ष्यं मया लव्यमिदं वन (Bk. VIII. 129) 'this forest fit to be preserved by the lord of the demons must be cut down by me.'
- \$ 108. † With words meaning 'cause', 'sake', 'reason' the Genitive is used; as, अल्पस्य हेतोबंह हातुमिच्छन् (R. II. 47) 'wishing to give up (lose) much for the sake of little'; विस्मृतं कस्य हेतो: (Mu. 1) 'for what reason is it forgotten'?
- Obs. Patañjali says that the words meaning 'cause', 'reason' such as, निमित्त, कारण, हेतु, may be used in this sense in any case in agreement with pronouns. But this is not universally supported by the usage of classical authors. केन निमित्तन-कारणेन-हेतुना, and कस्मान्निमितात्-कारणात्-हेतोः, are the usual constructions in this sense. We do not say को हेतुः वसिस or कं हेतुं वसिस in the same sense, nor even कस्में हेतवे वसिस, which means 'for what object (purpose) in view do you dwell'? किनिमित्तं-प्रयोजनं-कारणं-अर्थ is, however, not uncommon. Patañjali's rule must, therefore, be understood in a restricted sense.
- § 109. ¶With nouns, derived from roots by Krit affixes such as, ति, तृ, अ, अन, &c. the Genitive is used in the sense of the agent and object of the action denoted by the nouns; in other words, the Genitive in Sanskrit is both subjective and objective; as, कियामिमां कालिदासस्य (V. 1) 'this composition of Kalidas'; भर्तुः प्रणाशात् (R. XIV. 1) 'on account of the death of their lord'; शास्त्राणां परिचयः (K. 18) 'the knowledge of S'astras'; आहर्ता कतुनां (K. 5) 'the performer

 ^{*}कृत्यानां कर्तरि वा। (II. 3. 71)
†षष्ठी हेतुप्रयोगे। (II. 3. 26)
शक्तंकर्मणोः कृति। (II. 3. 65)

of sacrifices '; दु: लायेदोनी रामस्य सुहदा दर्शन (U. 3) Rama's seeing his friends now only contributes to (produce) sorrow.'

Obs. In the case of verbs governing two objects, the secondary object is put in the Genitive or Accusative, as, नेता अश्वस्य सूच्नं सूच्नस्य वा (Mbh.) 'the taker of the horse to Srughna.' This construction, however, is very rare; the Genitive is more generally used with both objects (principal and secondary); गवा दुम्बस्य दोहनं, सागरस्य अमृतस्य मंथनं, where the first genitive has the sense of the ablative.

- § 110. *When the agent and object of the action denoted by the nouns formed by krit affixes, are both used in a sentence, the object is put in the Genitive case, and not the agent; as, आश्चर्य गवां दोहोऽगोपेन (S. K.) the milking of cows without a cowherd is a wonder.'
- (a) †When the agent and object are both used, the agent is put in the Instrumental or Genitive case, when as some say, the Krit terminations are of the feminine gender or as others say, when the terminations are of any gender, as, विचित्रा जगतः कृतिहरेहिरणा वा (S. K.) 'the creation of the world by Hari is wonderful'; शब्दानामनुशासनमाचार्येण आचार्यस्य वा (S. K.); so शोभना खलु पाणिनें: (or पाणिनिना) सूत्रस्य कृतिः (Mbh.).
- § 111. ‡The words आयुष्यं, मद्रं, मद्रं, कुशलं, सुसं, अर्थः, and हितं govern the Dative or Genitive case, when a blessing is intended; as, कृष्णस्य-कृष्णाय कुशलं, हितं, भद्रं भूयात् (S. K.) 'may happiness or good luck attend Krishna.'
- § 112. ¶ Words ending in तस् showing direction, and other words such as, उपरि, अध:, पुर:, पश्चात्, अग्रे, पुरस्तात् &c.

^{*}उभयप्राप्तौ कर्मणि । (II. 3. 66)

[†] शेषे विभाषा। स्त्रीप्रत्यय इत्येके। केचिदविश्षेण विभाषामिच्छंति (Var.) ‡चतुर्थी चाशिष्यायुष्यमद्रभद्रकुशलमुखार्थहितः। (II 3.78.)

[¶]षष्ठचतसर्थप्रत्ययेन । (II. 3. 80)

having the same meaning as those ending in तस्, govern the Genitive of that with reference to which the direction is shown; as, प्रामस्य दक्षिणत:-असरत: (S. K.) 'to the south or north of the village'; गतमुपरि घनानां (S'.7) ' going above the clouds'; तरूणामय: (S'.1) ' under the trees'; तिष्ठन् भाति पितु: पुरो मुनि यथा (Nag. 1) ' as one shines standing on the ground before his father'; य: पुरस्तावतीनां (M. 1) ' who is foremost among (is at the head of) esceties.'

Obs. उपरि is often joined in a compound; as, प्रत्यारोपय रथोपरि राजपुत्रं (U. 5); चाणक्योपरि प्रद्वेषपक्षपातः (Mu. 3).

- (a) *Words expressive of 'direction' ending in एन such as, दक्षिणेन, उत्तरेण &c., govern the Genitive or Accusative of the place with respect to which the direction is shown; as, दक्षिणेन तु श्वेतस्य निपन्नस्योत्तरेण तु (Mb. VI. 8. 2) 'to the south of S'veta and to the north of Nishadha'; दक्षिणेन वृक्षवादिकां (S'. 1) 'to the south of the grove of trees'; धनपतिगृहानुत्तरेण (Me. 78) 'to the north of the house of Kubera.'
- (b) †Words having the sense of दूर 'distant,' and अंतिक 'near' govern either the Genitive or Ablative; as, ग्रामात् ग्रामस्य वा वनं दूरं-निकटं-समीपं &c. (S. K.) 'the forest is distant from or near the village.'

Obs. The Genitive, however, is more generally used; as, तस्याश्रमपदस्य नातिदूरे (K. 22); अतः समीपे परिणेनुरिष्यते (S'. 5); प्रयामि तस्याः सकाशं (K. 158) &c.

\$113. ‡Verbs implying 'to be master of,' 'to rule,' like ईश्, भू with भ, दय 'to pity,' 'to have compassion on,' and words implying 'remembering' (with regret), 'to think of,' like स्मृ, इ with अधि, govern the object of these actions in the Genitive case; as, तनु अभवत्याय: शिष्यजनस्य (M. 1) 'why, your honour has mastery over your pupil'; प्रभवति

[्]र*एनपा द्वितीया । (II. 3. 31)

^{• †}दूरांतिकार्थैः पष्ठचन्यतरस्याम् (11. 3. 34)

[्]रंअधीगर्थंदयेशां कर्मणि (II. 3. 52)

निजस्य कन्यकाजनस्य महाराजः (Mal. 4) यदि प्रभविष्यामि आत्मनः (S'.1); नायं गात्राणामीष्टे (K.312) 'he cannot rule (control) his limbs'; रामस्य दयमानोऽसावध्येति तव लक्ष्मणः (Bk. VIII. 119) 'Lakshmana taking pity on Ràma, remembers (thinks of) you'; स्मतुं दिशंति न दिवः सुरसुन्दरीभ्यः (Ki. V. 28) 'do not persuade the heavenly nymphs to think of heaven'; so अस्मार्षीज्जलनिधमंथनस्य शौरिः (S'i. VIII. 64).

So in Latin: 'animus meminit præteritorum'; 'o virgo misereremei.'

- , Obs. (a) মু with স in the sense of 'to be able' is used with the infinitive (see the Lesson XVI), and in the sense of 'to be sufficient for' governs the Dative; see § 67 (a).
- (b) समू in ordinary sense of 'remembering' is used with the Accusative: as, स्मरिस तान्यहानि स्मरिस गोदावरी वा (U. 1). In this case the object is intended to be used (यदा कर्म विवक्षित भवति तदा पष्ठी न भवति—Mbh.).
- (c) Adjectives signifying 'conscious' or 'knowing,' 'mindful,' and their opposites, govern the Genitive of the object; as, अनिभन्नो गुणानां यः स भृत्यैर्नानुगम्यते (P. I. 1) 'he who is not mindful of merits (does appreciate merits) is not followed by his servants'; so अनभ्यंतरे आवां मदनगतस्य वृत्तांतस्य (S'. 3). The Locative also is sometimes used; as, यदि स्वमीदृशः कथायामिभन्नः (U. 4), तत्राप्यभिन्नो जनः (U. 5).
-) § 114. *Words showing 'so many times,' or the numeral adverbs of frequency, such as, द्वि:, त्रि:, अष्टकृत्व:, शतकृत्व: govern the Genitive of the time in the sense of the Locative; as द्विरह्नो भोजनं (S. K.) 'taking meals twice (in) a day'; शतकृत्वस्तवैकस्याः स्मरत्यह्नो रघूतमः (Bk. VIII. 122) 'the best of the Raghus thinks of you alone a hundred times a day.'
 - § 115. †Past participles ending in 7 are used with the

^{*}कृत्वोर्यप्रयोगे कालेऽधिकरणे। (II. 8. 64) †क्तस्य च वर्तमाने (II. 8. 67)

Genitive, when they are used in the sense of the present tense: as, अहमेव मतो महीपते: (R. VIII. 8) 'I alone am regarded by the king'; विदितं तप्यमानं च तेन मे भुवनत्रयं (R. X. 89) 'I know that the three worlds are being tormented by him'; राज्ञां पूजित: (S. K.) 'is honoured by kings.'

- (a) But when past time is meant to be indicated, the Instrumental alone is used; as, न खलु विदितास्ते चाणक्यहतकेन (Mu. 2) 'were they not discovered by the wretohed Chanakya'?
- (b) When used as abstract neuter nouns, past participles are, of course, used with the Genitive; as, मयूरस्य नृतं (Mbh.) 'the dancing of a peacock'; कोकिलस्य व्याहृतं, नटस्य भुवतं, छात्रस्य हसित (ibid.).
- § 116. कृते 'for,' 'for the sake of ' and समक्षं ' in the presence of ' govern the Genitive; as, अमीषां प्राणानां कृते (Bh. III. 36) ' for this life'; राज्ञ: समक्षमेव (M. 1) ' in the presence of the king himself.'

Obs. इते is often compounded with another word; as, काव्यमर्थकृते (Kav. 1).

\$117. *Words having the sense of 'equal to,' 'like,' such as, तृत्य, सद्श, सम, संकाश &c., govern the Genitive or Instrumental of that with which any object is compared; as, कृष्णस्य तृत्यः —सद्शः &c. (S. K.). For the Instrumental see § 52 (b).

Obs. Panini says that the words तुला and उपमा cannot be used with the Instrumental. But this is against good usage; as. तुलां यदारोहित दंतवाससा (Ku. V. 84); नभसा तुला पमारुरोह (R. VIII. 15); स्फुटोपमं भूतिसितेन शंभुना (S'i. I. 4). Mallinath tries to reconcile these instances with Panini's sûtra; but the defence is evidently lame.

• (a) Adjectives implying 'worthy of', 'proper', befit-

^{*}तुल्यार्थेरतुलोपमाभ्यां तृतीयान्यतरस्याम् (II. 8. 72).

- ting', are usually construed with the Genitive; as, मस्ने पृडरीक नैतदनुरूप भवतः (K. 146) 'friend Pundarika, this is not worthy of you'; सदृशमेवैतत्स्नेहस्यानवलेपस्य (S'. 6) 'this indeed befits the prideless love.' See also § 96 (a).
- §118. Nouns ending in तू are used with the Accusative instead of the Genitive, when 'habit' or 'disposition' is intended to be expressed; as, पितरमाराघियता भव (V. 5) 'always keep thy father pleased संभाविष्यता बुधान् न्यग्भाविष्यता शत्रून् (Dk. II. 8) 'whose habitual disposition is to respect the wise and to humble his foes'; but जगतो निर्माता, घटस्य कर्ता &c.
- (a) कृ with अनु 'to imitate', 'resemble', is often found used with the Genitive or Accusative of the object; as, ततोऽनुकुर्यात्तस्याः स्मितस्य (Ku. I. 44) 'then it might imitate (resemble) her smile'; श्यामतया भगवतो हरेरिवानुकुर्वतीं (K. 10) 'as if resembling the god Hari in point of sableness'; सर्वाभिरन्याभिः कलाभिरनुचकार तं वैश्पायनः (K. 76) 'V. imitated him in all other arts'; so शैलाधिपस्यानुचकार लक्ष्मीं (Bk. II. 8)
- §119*. The roots व्यवह and पण (1 A'.) in the sense of 'dealing in transactions', 'staking in gambling', govern the Genitive of the object; as, शतस्य व्यवहरणं-पणनं (S.K.) 'dealing in hundred' or 'staking hundred'; so प्राणानाम-पणिष्टासौ (Bk. VIII. 121). But the Accusative is more generally used; as, पणस्व कृष्णां पांचालीं (Mb. II. 65. 32).
- (a) दिव् when it has the same sense, is similarly used, as, शतस्य दीव्यति (S. K.); but when it is preceded by a preposition, the Accusative or Genitive may be used; as; शतस्य शतं वा प्रतिदीव्यति (S. K.).

तस्या: पंडिकाौशिक्या साहिताया: समक्षमेवं न्याय्यो व्यवहार:

(M. 1)

^{*}च्यवहृषणोः समर्थयोः। दिवस्तदर्थेस्य । विभाषोपसर्गे । (II. 3. 57-9)

्रत्रीपदानुसंरणैर्मम् गात्राणामनीशोस्मि संवृत्तः (४८२) ि क्यपं मामेकास्तिनी त्यक्लार्यपुत्रो गतः। भवतु कोर्यपन्यमि यदि त

त्रेक्षमाणात्मनः प्रभविष्यामि । (U. 1)

अयि मागीरथीप्रसाद।द्रनदेवतांनामप्यटश्यासि संबृता । (U. 3) हा देवि स्मरसि या तस्य प्रदेशस्य तन्समयविश्रंगातिशयप्रसंग-साक्षिणः (U. 6)

्वमबस्थिते यदत्रावसरप्राप्तमीदशस्य चानुरागस्य सदशमस्मदागम-नस्य चानुरूपमात्मनो वा समुचितंतत्र प्रभवति देवीन्यभिधाय मन्मुखा-सक्तदृष्टिः कपिंज्यस्तूष्णीमासीत् । (K. 158)

धिङ् मां दुष्कृतकारिणीं यस्याः कृते तवेयमीदशी दशा वर्तते । (K. 167)

हा दियत माधव परलोकगतोऽपि स्मर्तत्रयो युष्मामिरयं जनः। न खुळु स उपरतो यस्य बल्लमो जनः स्मरति। (Mal.5)

कापि महती बेला बर्तते तवादृष्टस्य । तदनया सहैवागच्छ । (K. 241)

अहं हि संमतो राज्ञो य एवं मन्यते वुधीः। बळीवर्दः स विज्ञेयो विषाणपरिवर्भितः॥ (P. I. 10) शारीरस्य गुणानां च दूरमत्यंतमंतरम्। शारीरं क्षणविष्वंसि कल्पांतस्थायिनो गुणाः॥ (H. 1) अर्थानामीशिषं त्वं वयमपि च गिरामीश्महे याषदर्थम्। (Bh. III. 80)

समरशिरसि चंच यच वृ**डश्चमूना-**मुपरि शरतुपारं को ऽप्ययं वीरपोतः (किरति)। (U. 5)

ADDITIONAL SENTENCES FOR EXERCISE

स राजा मनती धर्मेण कोपे यमेन प्रतापे वहिनना भूखे शशिना प्रज्ञायां सुरगुरुणा तेजित सिवजा च बसता सर्वदेवमयस्य प्रकटितिक्श्विक्षणकृतेरंनुकरोति भगवतो नारायणस्य । (K. 6)

नियतिमह सर्वात्मना इतावस्थितिना भगवता परिभूतकलिकालिबल-सितेन धर्मेण न स्मवंते कृतयुगस्य । (K. 44)

उदेति पूर्वं कुसुमं ततः फलं घनोदयः प्राक् तदनंतरं पयः ।

निमित्तनैमित्तिकयोरयं क्रमस्तव प्रसादस्य पुरम्तु संपदः ॥ (S'. 7)

शंबूको नाम वृषलः पृथिव्यां तप्यते तपः ।

शीर्षक्छेयः स ते राम तं हत्वा जीवय द्विजम् ॥ (U. 1)

अपीप्सितं क्षत्रकुलांगनानां

न बीरसूराब्दमकामयेताम् । (R. XIV. 4)

वाष्यस्ख्या मद्वचनात्स राजा बह्नौ विशुद्धामपि यत्समक्षम् । मां लोकवादश्रवणादहासीः श्रुतस्य किं तत्सदृदां कुलस्य ॥

(R. XIV. 61)

देक्या शून्यस्य जगतो द्वादशः परिवत्सरः । प्रनष्टमिषं नामापि न च रामो न जीवति ॥ (U. 3)

अयं मैथिल्यभिज्ञानं काकुत्स्यस्यांगुलीयकः।

भवत्याः स्मरतात्पर्थमपितः सावरं मम ॥ (Bk. VIII. 118)

पुरःप्रवेशमाश्चयं बुद्धा शासामृगेण सा ।

चूडामणिमभिज्ञानं बदौ रामस्य संमतम् ॥ रामस्य शयितं भुक्तं जल्पितं हसितं स्थितम् ।

प्रकातं च नृष्टः पुष्ट्वा हनुमंतं व्यसर्जयत् ॥ (ibid. 124-5)

तं बृष्ट्बार्डीचतयत्सीता हेतोः कस्येष रावणः ।

अवरुह्य तरोरारादेति वानरविग्रहः ॥

उत्तराहि क्तन् रामः समुद्राद्रक्तसां पुरम् ।

अर्बेस्सवणतोयस्य स्थितां दक्षिणतः कथम् ॥ (ibid. 104, 107)

The women looking intently at the young man could, with great difficulty, control () themselves.

What difference is there between men and beasts if the former imitate (with any) the latter in their actions?

Friend, do not despair; she for (कत) whom you are so much afflicted, will herself soon come to you.

There is no pleasure equal to (304) that enjoyed by those who, devolving their house-hold duties upon their sons, reside in forests.

Is this your act suitable to the dignity of the high family in which you are born?

The order of my elders will only have power (\forall with s) over my body, but not over my mind and its workings.

The child being long kept away (दूर) from its mother, remembers (स्प) her often and often.

To the north (उत्तरत:) of this mountain is an extensive plain, covered all over with verdant grass, which almost enchants beholder's eye.

The story, which the attendant narrated to the king in the presence of (समक्षं) all his ministers, went home to his heart.

Here I see before (पुर:) me a large heap of bones; there a number of bits of flesh under (अप:) the trees. What may it be?

In the reign of Sushena every one out of his subjects thought that he was respected (पूज्) and liked (मन्) by the king.

Be thou worthy of thy father by reason of thy qualities liked by the people!

A long time has elapsed since the venerable lady went to see Malavika.

This king is fit to be waited upon (सेव्य) by servants; and the epithet ' protector of men ' quite becomes him.

There is nothing in this world like (सद्श) friendship with the good.

Good books are dearer to clever students than fine clothes.

A devout Brahmana should perform his Sandhya adoration thrice a day, and eat only once in a day before sunset.

Ràma was dearer to Sîtà than her very life.

LESSON XI

The Genitive and Locative Absolutes

§ 120. 'When the participle agrees with a subject, different from the subject of the verb, the phrase is said to be in the absolute construction. '(Bain). The phrase is unconnected with the general structure of the clause in which it stands; as, 'the wind being favourable, the ship set sail. ' The Absolute case differs in different languages; in English, it is the nominative; in Latin, the ablative: and in Sanskrit, the Genitive and Locative. If it be found that the nominative of the subordinate sentence be not a noun occurring in the principal sentence, or a pronoun representing such a noun, the absolute construction may be used. Take the sentence: 'Rama, after he had taken Lankà, returned to Ayodhyà.' Here the subjects of both the sentences are the same, and no absolute construction can be used. The sentence may be translated by लंकां गृहीत्वा (or गृहीतलंकः) रामोऽयोध्यां निवन्ते. But the sentence Ràma, after the monkeys had taken Lankà, returned to Ayodhya, ' may be translated by कपिभिगृहीतायां लंकायां (or कापिष् लंकां गृहीतवत्स्) रामोऽयोध्यां निववृते.

Note.—To form these absolutes, the subject of the participle must be put in the Genitive or Locative case, and the participle made to agree with it in gender and number;

- § 121. *A noun or pronoun which expresses a thing, the action done or suffered by which indicates the time of another action is put in the Locative case, i.e., the time of the first action is supposed to be known, and that of the second which is unknown, is determined with reference to it; as, कः पौरवे वसुमतीं शासति अविनयमाचरति (S'. 6) 'who, while Paurava is ruling the earth, acts immodestly'? वचस्यवसिते तस्मिन् सुसर्ज गिरमात्मभूः (Ku. II. 53) 'that speech being finished, the Self-existent (Brahma) uttered the words'; क एष मिय स्थिते चंद्रगुप्तमभिभवितुमिच्छति (Mu. 1) 'who, while I am still living, wishes to overcome Chandragupta'?
- Obs The Locative absolute in Sanskrit is used in the sense of the nominative absolute in English.
- \$122. When 'contempt,' or 'disregard' is to be shown, the Genitive absolute is used; as, नदा: पश्च इव हता: पश्यतो राक्षसस्य (Mu. 3) 'the Nandas were killed like (so many) beasts, Rakshasa looking on' (notwithstanding that Rakshasa was looking on). Thus, where clauses or sentences introduced by 'notwithstanding,' 'in spite of,' 'for all' &c. occur in English, the Genitive absolute may be used; as in spite of (for all) my looking on, the child was snatched away by a hawk 'पश्यतोऽपि मे श्येननापहृत: शिशु: (P. I. 21).
- § 123. The Genitive, like the Locative absolute, is frequently used to express the sense of the English participles 'when', 'while', &c., it not conveying its usual meaning; as, एवं तयो: परस्परं वदतो: स राजा शयनमासाच प्रसुप्त: (P. I. 9) 'while they two were thus speaking, the king coming to his bed slept down.'
- Obs. When the participle of an absolute construction is 'being', it is omitted in Sanskrit, and two substantives, or a substantive and adjective, are put together in the

^{*}यस्य च भावेन आवलक्षणम् । (II. 8. 37)

absolute case; as, नाथ कुतस्त्वय्यशुभं प्रजानां (R. V. 13) you (being) the lord, how can any mishap befall the subjects'?

So in Latin: M. Tullio Cicerone et Antonio consulibus.

- § 124. Sometimes both the Genitive and Locative absolutes are used to show 'disregard,' 'in spite of' &c.; as, रुवति पुत्रे रुवतो वा पुत्रस्य पिता प्राज्ञाजीत् (S. K.) 'the father turned out a recluse, in spite of his son's weeping.'
- (a) The sense of 'as soon as,' 'no sooner—than, 'scarcely—when,' 'the moment that' &c. is expressed by the Locative absolute, with the word एव used with the Locative, or मात्र joined to the participle, and the compound word is put in the Locative, with or without एव; as, अनविस्तवचन एव मिंव महानाशीविष उदैरयच्छिर: (Dk. II. 4) 'the moment I had finished my speech (scarcely had I finished &c. when) a large serpent lifted up its hood', अपभातायामेव रजन्या (Mu. 1) 'when it had scarcely dawned (scarcely had the night dawned)'; प्रविष्टमात्र एव तत्रभवित निरुपण्ठवानि नः कर्माण संवृत्तानि (S'.3)' no sooner had his honour stepped in, than our actions were left without any obstruction.'
- Note.—मात्र, with or without एव, joined to other cases gives the same meaning; as, जातमात्र न य: शत्रु व्याधि च प्रश्नमं नयत् (P. III. 1) 'he who does not quell an enemy and a disease as soon as that is born (arises).'
- (b) Sometimes the word agreeing with the participle is an indeclinable, such as, एवं, इत्थं, तथा, इति, &c.; as, एवं गते (S'. 4) 'such being the case'; तथानुष्ठिते (H. 3) 'it being so done' &c.
- § 125. The subject or object of an absolute construction is not, repeated in the principal sentence, in any case except the Genitive, either in its own form, or when it is represented by a demonstrative pronoun. When instances occur in which the subject or object, or the pronoun representing it, is to be used in the principal sentence, the absolute construction should not be used;

the whole should be treated as one sentence, and translated by the use of participles; e.g., instead of saying गोषु दुह्यमानासु ता जलमपाययत्, we should say दुह्यमाना गा जलमपाययत्; similarly, आगतेषु वित्रेषु तेभ्यो दक्षिणां देहि is not so idiomatic as आगतेभ्यो वित्रेभ्यः &c., or आपणात्पात्रे समानीते तिसमन्नन्नं पचामि, as आपणात् समानीते पात्रेऽन्नं पचामि. So also सारंगे एवं विचारयति स (सारंगः) व्याधेन हतः is not so idiomatic as एवं विचारयत् सारंगो व्याधेन हतः and ताडयतोऽपि स्वामिनस्तस्मै भृत्या न कुप्यंति is not so idiomatic as, ताडयतेऽपि स्वामिने भृत्या न कुप्यंति. But मदने हरेण दग्धे तस्य पत्नी विवशा बभूव, or मृतेऽस्मिन् राज्ञि तस्य पुत्रो राज्यमधिगमिष्यति is perfectly idiomatic.*

^{*}This is a point on which grammarians are silent; still I think it may be said to be definitely settled (1) by the very definition of an absolute construction, (2) the overwhelming evidence furnished by the best Sanskrit writers, and (3) the analogy of other classical languages, e.g.. Latin. The definition distinctly implies that the subject of the absolute phrase must not be a noun occurring in the principal sentence, and hence it cannot be repeated in any case. Secondly, in the several instances of absolute constructions that we find in Sanskrit authors. we find very few, or hardly any, cases in which the subject or object is repeated in the principal assertion in any case except the Genitive. And just as we should not say महाबली in the sense of 'having much strength', but merely महाबल: the same meaning being more compactly expressed by this word; so also constructions like दृहचमाना गा जलमपाययत् are more compact than गोषु दुह्चमानासु &c. and have, therefore, become more idiomatic. Thirdly, the nature of an absolute case in Latin is precisely the same. "When a substantive or pronoun together with a parficiple or an adjective, form a clause by themselves and are not under the Government of, or in agreement with,

अलमलमुपालंभेन। पत्तने विद्यमाने ऽपि प्रामे रत्नपरीक्षा। (M. 1) इदमनस्थांतरं गते तादृशे ऽनुरागे किं वा स्मारितेन। (S'. 5)

मा तावदनात्मज्ञे। देवेन प्रतिषिद्धे वसंतोत्सवे त्वमाम्रकलिकाभंगं किमारमसे। (S'. 6)

अभिन्यक्तायां चंद्रिकायां किं दीपिकापौनरुक्येन। (V. 8)

आर्थे आत्रेयि अथ तस्मादरण्यात्मरित्यज्य गते रुक्षमणे सीतादेव्याः किं वृत्तमित्यस्ति काचित्प्रवृत्तिः । (U. 2)

हा कप्टमरुंधतीवसिष्ठाधिष्ठितेषु रघुकदंबकेषु जीवंतीषु च प्रवृद्धासु राज्ञीषु कथमिदमापतितम्। (U.2)

अत्रांतरे रात्रितखंडामर्षितेन गांडीविनैवं भिणतम् । अरे दुर्योधन-प्रमुखाः कुरुबलसेनाप्रभवः अरे अविनयनदीकर्णधार कर्ण युष्पाभिर्मम परोक्ष एकाकी पुत्रकोऽभिमन्युर्ध्यापादितः। अहं पुनर्युष्पाकं प्रेक्षमाणा-नामेनं कुमारवृषसेनं स्मर्तव्यशेषं नयामि । (Ve. 4)

any other words, they are put in ablative absolute"; as 'Pythagoras Tarquinio Superbo regnate in Italiam venit.' Thus though Sanskrit grammarians are silent on this point. the three circumstances above alluded to lead to the conclusion that what is more compact and idiomatic is more correct than that which grammarians by their silence do not condemn. A friend from the South draws my attention to a work called "Narayaniyam" -an abridgment of S'ri-Bhagavata Purana-in which the writer does not invariably observe the rule given above. My friend quotes two or three instances in support of his statement. I for my part should consider. such instances inaccurate and unidiomatic, if not positively incorrect constructions, rather than modify the rule, by rel ing on insufficient evidence.

कुतो धर्मिक्रियाविष्नः सतां रक्षितिरि व्विय । तमस्तपित घर्माशौ कथमाविर्मिविष्यति ॥ (S'. 5) मनोरथस्य यद्बीजं तदैवेनादितो हतम् । छतायां पूर्वळूनायां प्रसूनस्यागमः कुतः (U. 5) सा सीतामंकमारोष्य भर्तृप्रणिहितेक्षणाम् । मामेति व्याहरत्येव तस्मिन्पाताछमभ्यगात् ॥ (R. XV. 84)

ADDITIONAL SENTENCES FOR EXERCISE

राजा देवीमुखेन दुहितरमुवाच । पुत्रि त्विय दुहितरि स्थितायां किमेवं युज्यते यस्सर्वे पाथिवाः मया सह विग्रहं कुर्वन्ति । (P. I. 5)

अथ कदाचिदवसन्नायां रात्रावस्ताचलचूडावलंबिनि भगवति कुमुबिनी नायके चंद्रमसि लघुपतनको नाम वायसो ज्याधमपद्यत् । (H. 1)

विकारहेतो सति विकियंते

येषां न चेतांसि त एव धीराः । (Ku. I 59)

अनपायिनि संधयद्भुमे गजभग्ने पतनाय वल्लरी । (Ku. IV. 31)

यस्मिञ्जीवति जीवति बहुवः सोऽत्र जीवति ।

वयांसि कि न कुर्वन्ति चंच्वा स्वोवरपूरणम् ॥ (P. I. 1)

र्वाशतभयेऽपि धातिरि धैर्यध्वंसी भवेन्न धीराणाम् ।।

शोषितसरिस निदाधे नितरामेवोद्धतः सिधुः (P. I. 11)

गुणवत्तरपात्रेण छाद्यंते गुणिनां गुणाः ।

रात्रौ बीपशिखाकांतिर्न भानाबुदिते सति ॥ (P. I. 16)

संतानवाहीन्यपि मानुवाणां दुःखानि सद्बंधुवियोगजानि ।

बृष्टे जने प्रेयसि दुःसहानि स्रोतः सहस्रेरिव संप्लवंते ॥ (U. 4)

पचिभिनिमिते बेहे पंचत्वं च पुनर्गते ।

स्वां स्वां योनिमनुप्राप्ते तत्र का परिवेचना ॥ (H. 4)

सर्वत्र नो बार्तमवेहि राजन्नाये कुतस्त्वय्यशुभं प्रजानाम् ।

सूर्यं तपत्यावरणाय दृष्टे: कल्पेत स्रोकस्य कथं तमिस्रा ।। (R. V. 13)

तिस्मन् हुदः संहित्यात एव कोशालसमाधिद्वतरंगहस्तः ।
रोधांसि निष्नस्रवयातमग्नः करीव बन्यः परुषं ररास (R. XVI. 78)
जीवत्सु तातपादेषु नवे दारपरिप्रहे ।
मातृभिश्चित्यमानानां ते हि नो दिवसा गताः ॥ (U. 1)
स्वय्युक्तुष्ट्वलेऽभियोक्तरि नृषे नंदानुरक्ते पुरे
बाणक्ये चलिताधिकारसिमुखे मौर्ये नवे राजित ।
स्वाधीने सिय मार्गमात्रकथनष्यापारयोगोद्यमे
स्वद्वांछांतिरितानि संप्रति विभो तिष्ठिति साध्यानि वः ॥ (Mu. 4)
अस्त्रव्यालावलीद्वप्रतिवलजखनेरंतरौर्वायमाणे
सेनानाथे स्थितेऽस्मिन्मम पितरि गुरौ सर्वधन्यीश्वराणाम् ।
कर्णालं संभ्रमेण वज कृप समरं मुंच हादिक्य शंकां
ताते चापद्वितीये वहति रणधुरां को भग्रस्थावकाशः ॥ (Ve. 8)

N. B.—The following sentences should be translated by using the absolute construction only.

Men commit misdeeds, though gods see them.

The tree of self-respect being cut down by the wild elephant of poverty, all the birds of merits fly away.

When calamities are closely impending, even friends become enemies.

The moment the picture is finished by the painter, come to call me.

Scarcely had the sage uttered these words, when the lovely nymph was transformed in a moment into a stone.

The cause of danger being so distant, why do you, under colour of illness, say that you will be unable to accompany us?

When this sad news reached their ears, they were excessively distressed.

I do not know what became of the boy after he had been ruthlessly abandoned by his mother.

His mind being engrossed by these and the like perplexing thoughts, he passed a sleepless night.

No sooner was an arrow discharged at the object than he heard a plaintive cry in that direction.

Damayantî wishes to have Nala for her husband, though there are the resplendent guardians of the worlds.

Fie upon ye, ye base vaunters! Who is able to cross even the shadow of my brother, while we hundred brothers are yet alive?

The mass of darkness being dispelled by the rising moon, the eastern direction attracts my eyes.

Notwithstanding my entreatics for the prisoner's life, the king ordered him to be executed.

Since death is certain, why do you sully your fame by having recourse to retreat?

PART III

THE USE AND MEANING OF GRAMMATICAL FORMS AND WORDS

LESSON XII Pronouns

Personal Pronouns

- § 126. The use of the personal pronouns is not peculiar. They are subject to the same rules as nouns, when under the government of verbs or prepositions; as, अहं त्वां प्रायंधे 'I pray to thee'; त्वया विना सोपि समुत्सुको भवेत् (V. 1).
- § 127. *But the short forms of अस्मद् and त्वद्, i.e., मा, मे, नो, नः, त्वा, ते, वां, and वः deserve notice. They are never used at the beginning of a sentence and immediately before the particles च, वा, एव and हा (rarely अह or ह), and at the beginning of a foot of metre; as, में मित्रं; नः पाहि, वां सख्यं &c. are wrong; तस्य च मम (not मे) च वैरमस्ति 'there is enmity between him and me'; तस्य मम वा गृहम् (not मे वा); इदं पुस्तकं ममैव (not मे एव); हा मम मंदभाग्यं (not मे); वेदैरशर्षः संवेदोऽस्मान् (not नः) ऋष्णः सर्वदाऽवतु (S. K.) 'may Krishna fit to be known by all the Vedas, always protect us'!
- (a) When the particles do not connect these forms the short forms may be used with them; as, हरो हरिश्च मे स्वामी (S.K.) 'Hara and Hari are my lords'; कि वा मे पुत्री करोतु 'what indeed will my daughter do'?
- (b) Similarly these short forms are not used immediately after Vocative form; as, वयस्य मम गृहमेतत् (not मे)

^{*}न चवाहाहैवयुक्ते। (VIII. 1.24); पदात्। अपादादौ। युष्मदस्मदोः षठ्ठीचतुर्थोद्वितीयास्थयोर्बान्नाचौ। (VIII. 1.17,18,20)

- देवास्मान् (not न:) पाहि सर्वदा (S. K.) 'O God, always protect us.' The Vocative is, in fact, an abridged sentence.
- (c) If a qualifying adjective follows the Vocative forms the short forms may be used; as, हरे दयालो, नः पाहि (S. K.) 'Oh, kind Hari protect us!'
- § 128. भवत् is often used with reference to the person addressed, as a courteous form of expression, not necessarily implying respect; it is to be regarded as a pronoun of the third person, and the verb must agree with the third person; as, अथवा कथं भवान्मन्यते (M. 1) 'or how do you think?'; वयमपि भवत्यो किमपि पृच्छामः 'I, too, ask you something.'
- § 129. When respect is to be shown, भवत् (भवती f.) is preceded by अत्र and तत्र or स,* the former referring to a person that is near, the latter to one who is at a distance, or absent, from the speaker; as, वव तत्रभवती कामंदकी 'where is the worshipful Kamandaki?' आदिष्टोऽस्मि तत्रभवती काइयपेन (S'. 4) 'I am ordered by the worthy Kas'yapa'; अपेहि रे अत्रभवान्त्रकृतिमापन्न: (S'. 2) 'begone, this worthy person is himself again'; मां सभवान् नियुंक्ते (Mal. 1). 'His honour appoints me.'

Demonstrative Pronouns

- § 130. There are three demonstrative pronouns; इंदम् or एतद् 'this,' तद् 'that,' and अदम् 'this' or 'that'; they are used along with the nouns they refer to, or are used without them; as, एष नृपः; स पुरुषः; तद् गृहं; स आह; एष मे किकरः; इदं नो गृहं, असी विद्याधरः.
- § 131. The forms of इदम् and एतद् are sometimes used in the sense of 'here' in sentences like 'here I come', 'here comes the boy', usually in conjunction with the
- [*This seems to be inaccurate. ম is not prefixed to মনন্ like মন or নম; we do not find such forms as মমননা &c. in use. In the instance cited it must be read separately.

first or third persons, and agreeing with the subject of the sentence like an ordinary adjective; as, आयंपुत्र इयमस्मि (S'. 1) 'lord, here am I'; इयमहमारोहामि (U. 1) 'here I mount'; अयमागच्छामि (S'. 3) 'here I come'; so इयं सा जाति: परित्यक्ता (Ve. 3).

§ 132. तद् is often used in the sense of celebrated or well-known; as, सा रम्या नगरी (Bh. III. 37) 'that eelebrated charming city'; सामतचकं च तत् (ibid.) 'and that well-known circle of tributary princes.'

Compare the use of ille in Latin.

- (a) तद् is often used in the sense of 'very,' 'same,' with एव generally expressed or implied from the context; as, तानींद्रियाणि सकलानि (Bh. II. 40) 'all the organs are the same'; तदेव नाम (ibid.) 'the name is the same'; एते त एव गिरयः (U. 3) 'these are those very mountains'; तदेव पंचवटीवनं (U. 3) 'the forest of Panchavatî is the same.'
- (b) When तद is repeated, it has the sense of 'several'' 'various'; as, तेषु तेषु त्यानेषु (K. 369) 'in various places.,

Relative Pronouns

- § 133. When the relative pronoun is repeated, it has the sense of 'totality,' 'whatever,' and the correlative pronoun is generally repeated; as, कियते यद्यदेषा कथयति (U.1) 'I shall do all that she says'; यो यः शस्त्रं बिभित्त..... क्रीघांघस्तस्य तस्य स्वयमिह जगतामंतकस्यांतकोऽहं (Ve. 3) 'whoever bears a weapen, of him, even the destroyer of the worlds, I become the destroyer'; so यं यं पश्यित तस्य तस्य पुरतो मा बृहि दीनं वचः (Bh. II. 51).
- (a) Sometimes the idea of 'whatever' or 'any whatever'. is expressed by joining the relative with the interrogative pronoun, with or without the particles, अपि, चित्, or चन; as. एताद्शी रूपवती कन्या यसमै कस्मैचिन्न दातव्या 'a girl, so beautiful as this, should not be given to a person whoever he may

be'; यो वा को वा भवाम्यहं (Ve. 3) 'whoever I may be'; यत्रकुत्रापि स्विपिति 'he sleeps anywhere.'

Interrogative, Indefinite and Reflexive Pronouns

- \$ 134. Interrogative pronouns and their derivatives are used in asking questions; as, कः पुनरसी जामाता (U. 1.) 'but who is this son-in-law'; कतमेन दिग्धागेन गतः स जाल्मः (V. I) 'in what direction is the rogue gone'? कि करोमि व यच्छामि (U. 1.) 'what shall I do? where shall I go'?
- § 135. चित्, चन, अपि and sometimes स्विद् are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns; as. किरचस्यो वसति चके (Me. 1)' a certain Yaksha made his abode'; कदाचित्-चन-अपि 'at some time'; कास्विदवगुठनवती नारी (S'. 5) 'some veiled lady.'
- (a) अपि sometimes has the sense of 'indescribable,' (अनिर्वाच्य); as, कोपि हेतु: (U. 6)' some indescribable motive';. so तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जन: (U. 2).
- (b) क्विचित्-क्विचित्, कदाचित्-कदाचित् are used in the sense of in some place—in another place (here—there) and at one time—at another time, (sometimes—sometimes, now—now); as, क्विचिद्वीणाव: यं क्विचिद्विण च हाहेति रुदितं (Bh. III. 12) 'in one place is the playing on the lute; in another the cry of 'alas' here you hear the flute—there you hear the cries of alas'; कदाचित्काननं जगाहे कदाचित् कमलवनेषु रेमे (K. 58) 'sometimes (now) he plunged into a forest, and sometimes (now) he sported in lotus-forests.'
- (c) ववचित्-क्वचित् has rarely a reference to time also; as, क्वचिद् घनानां पततां क्वचिच्च (R. XIII. 19) 'now of clouds, now of birds.'
- § 136. The pronoun अन्य-अन्य or पर-पर is used in the sense .of one-another; as, अन्य: करोति अन्यो भुवते 'one does, another suffers'; मनस्यन्यद्वचस्यन्यत्कार्यमन्यद्दुरात्मनां (P. I.) 'wicked people have one thing in mind, another in speech, and another in action.'

- § 137. More generally एक-अपर or अन्य is used in the sense of the one—the other with reference to two objects that are before specified; as, एको यथो चैत्ररथप्रदेशान् सौराज्य-रम्यानपरो विदर्भान् (R. V. 60) 'the one went to the regions of Chaitraratha, the other to the country of the Vidarbhas (which was) happy on account of a good king.'
- § 138. When एक-अपर or अन्य is used in the plural, it has the sense of some—others; as, विधवानां पुनरुद्वाहः शास्त्रप्रतिषद्ध इत्येके मन्यंते शास्त्रविहित इत्यपरे (or अन्ये) 'some think that widow-marriage is prohibited by the S'astras, others that it is ordained by them.'
- (a) In this sense केचित् sometimes takes the place of एके; as, मदुक्तं केचिदन्वमन्यंत । अपरे पुनर्निनिदुः (Dk. II. 4.) 'some approved of my speech, others, however, censured it).'
- § 139. स्व, स्वकीय, आत्मीय and निज are used reflexively; as, स्वं नाम कथय 'tell your own name'; निजं धैर्यमदर्शयत् 'he showed his (own) courage.'
- (a) स्वयं meaning 'of one's self' is a reflexive adverb as, सा स्वयमेव तत्र जगाम 'she herself went there.'
- § 140. The word more commonly used as a reflexive pronoun is आत्मन् (= self). It is always used in the masculine gender and singular number, though the noun to which it refers be in any gender or number; as, का स्त्री अनेन प्रार्थमानमात्मानं विकत्थने (V. 2) 'what woman boasts of herself being sought after by him'? आत्मानं बहु मन्यामहे वयं (Ku. VI. 20) 'we think highly of ourselves'; so गुरु दृशुरात्मानं सर्वा: स्वप्नेषु वामने: (R. X. 60).

तस्य च मम च पौरधूर्तैर्त्रेरमुदपाचत (Dk. II. 2) न न: कुत्हलमस्ति सर्पदर्शने (Mu. 2)

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श्रीशस्त्वा ऽवतु मा ऽपीइ दत्तात्ते मे ऽपि शर्म स:।
        स्वामी ते मेऽपि स हरि: पातु वामपि नौ विभ:।
        सुखं वां नौ ददात्वीशः पतिर्वामिप नौ हरिः।
        सोऽज्याद्वो नः शिवं वो नो दचात्सेध्योऽत्र वः स नः॥ ( U. 1 )
    एवमत्रभवंतो विदांकुर्वेतु । अस्ति तत्रभवान् काश्यपः श्रीकंठपद-
स्राञ्छनो भवभूतिर्नाम जातुकर्णीपुतः। (K. S.)
    एषो ऽस्मि कार्यवशादायोध्यिकस्तदानीतनश्च संवृत्तः । ( U. 1 )
    तदेव पंचवटीवनम् । सैव प्रियसखी वासंती । त एव जातनिर्विशेषाः
पादपा:। मम पुनर्भेदभाग्यायाः सर्वमेत्रैतद् दृश्यमानमपि नास्ति । ( U. 3 )
       आयुष्मन्नेष वाग्विषयीमृतः स वीरः । ( U. 5 )
    राजा—आर्थ बहु प्रष्टव्यमत्र । चा०-वृष्ठ विश्रव्धं ब्रुहि ममापि
बह्वारुपेयमत्र । रा०-एष पृन्छामि । चा०-अहमध्येष कथयामि ।
                                                        (Mu. 3)
    अमुना व्यतिकरेण कृतापराधमिव वय्यात्मानमवगच्छति कादंबरी
                                                     ( K. 203 )
   केचित् सम्पद्भिः प्रलोभ्यमाना रागावेशेन बाध्यमाना विह्वलता-
मुपयान्ति । अपरे तु भूतैः प्रतार्यमाणाः सर्वजनस्थोपहास्यतामुपयान्ति ।
                                                     ( K. 108 )
   साहसकारिण्यस्ताः कुमार्यो याः स्वयं संदिशन्ति समुपसर्पन्ति वा ॥
                                                     ( K. 237 )
   अनयस्प्रमुशक्तिसम्पदा वशमेको नृपतीननंतरान् ।
   अपरः प्रणिधानयोग्यया महतः पंच शरीरगोचरान् ॥
                                               ( R. VIII. 19 )
       कामैस्तैस्तैर्हतज्ञानाः प्रयद्यते ऽत्यदेवताः ।
       तं तं नियममास्थाय प्रकृत्या नियताः स्वया । (Bg. VII. 20)
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ADDITIONAL SENTENCES FOR EXERCISE

अयमसौ मन ज्यायानार्यः कुशो नाम भरताश्रमात्प्रतिनिवृतः । (U. 6) लक्ष्म्योन्मादिता व्यसनशतशरव्यतामुपगता वल्मीकतृगाग्रावस्थिताः जलविदव इव पतितमप्यात्मानं नावगुच्छति (K. 107)

तस्य तरुषंडस्य मध्ये मणिवपंणिमव त्रैलोक्यलक्ष्म्याः क्वचित् त्र्यंबक-षृषभविषाणकोटिखंडिततटशिलाखंडं क्वचिवैरावतद्वशनमुसलखंडितकुमुब-क्ष्मच्छोवं नाम सरो कृष्टवान् । (K. 128)

> इति नरपतिरस्त्रं यद्यबाधित्रवकार कमविवय मुरारिः प्रत्यहंस्तत्तवाश् । (S'i. XX. 76) तानींद्रियाणि सकलानि तदेव गाम सा बुद्धिरप्रतिहता वचनं तदेव। अर्थोष्मणा विरहितः पुरुषः स एव त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ (Bh. II. 40) एते त एव गिरयो विश्वन्मयुरा-स्तान्येव मत्तहरिणानि वनस्थलानि । आमंजुमंजुललतानि च तान्यमृनि नीरंघनीलनिबुलानि सरित्तटानि ॥ (U. 2) योऽसि यस्य यदा मांसमुभयोः पश्यतान्तरम् । एकस्य भणिका प्रीतिरन्यः प्राणैविमुख्यते ॥ (H. 1) बज्रं च राजतेजश्च ह्यनेवातिभीवणम् । एकमेकत्र पतित पतत्यम्यत्समंततः ।। (H. 1) विश्वंभरात्मजा देवी राम्ना त्यक्ता महाबने प्राप्तप्रसवमात्मानं गंगाबेन्यां धिमुंचित ।। (U. 7) काप्यभिस्या तयोरासीद् क्रजतोः शुद्धवेषयोः। हिमनिर्मुक्तयोर्योगे वित्राचंद्रमसोरिव ॥ (R. I. 46) कोऽप्यच एव विज्ञुनोप्रमनुष्यचर्मः कब पर स्पृत्रति हन्ति परं समूखम् ॥ (P. I. 11)

रूपं तदोजस्वि तदेव वीर्यं तदेव नंसर्गिकमुत्रतत्वम् । न कारणात्स्वाद्विभिदे कुमारः प्रवर्तितो दीप इव प्रदीपात् ॥ (R. V. 37)

The worshipful Gautama has ordered me to do this work.

What does your reverence intend to speak on this auspicious occasion?

Dear Gopal, do not weep; here come thy two brothers whom thou regardest as dead.

Here comes the mother of this child with fruits in her hand.

There is some indescribable pleasure in the company of the wise.

They saved themselves with great difficulty at that perilous time.

These two boys were brought up by me just like my own children; the one was very clever, but the other extremely dull.

She thought herself most unfortunate at hearing that news.

There goes a report that in the temple of Bhadrakali lives an old woman. At one time she begins to rave, at another to speak sensibly.

Some philosophers believe that God created the whole Universe; others hold that it sprang up of itself.

Some men accomplish their own good, some the good of the people alone, while others try to accomplish both.

The sons of Yajnadatta have become proficient in various arts and sciences.

It is the very man I saw on the road, dressed in tattere, rags.

He studies anywhere, goes out with any body; dines in any body's house, and sleeps anywhere.

Whoever is strong-minded, will try to take revenge for any insults given to him.

Speak sweetly with all those persons that may come to your house.

LESSON XIII

Participles

§ 141. All participles in Sanskrit, except the so-called indeclinable past participles or absolutives, are to be regarded as adjectives, agreeing with the nouns they qualify, in gender, number, and case. They are called 'participles' from the supposed participation or sharing in the functions of the verb, the adjective, and the noun. The principal kinds of participles in Sanskrit are these: Present, Past, Future, Perfect, Potential Passive, and Indeclinable Past Participles (for the rules of formation see Grammar). These participles obey the same rules for governing cases that may have been laid down regarding the roots from which they are derived. Present, Future, and Perfect Participles are treated in this lesson.

Present Participles

§ 142. The present participle in Sanskrit (for rules of formation see 'Dr. Kielhorn's Grammar § 498-300) corresponds to the participle in English ending in 'ing.' It is used when contemporaneity of action is indicated; as, इति विचारयन्नेव तुरगादवततार (K. 125) 'while thinking in this manner, he dismounted from his horse'; विवाहकीतुर्क विभात एवं तस्य वसुधा हस्तगामिनीमकरोत् (R. VIII. I) 'he made over the earth to him while (yet) wearing the marriage-string'; वर्जश्च समर्थयामास (K. 141)' and going, he thought.'

The sense of 'while,' 'whilst' is thus inherent in this participle which serves to express an idea expressed in English by a whole sentence.

- Obs. (a) The Sanskrit participle must never be confounded with the participial substantive or gerund in English which also ends in ing.
- (b) When no contemporaneity of action is indicated, this participle cannot be used; as, 'ascending the mountain, they rested for some time'; पर्वतमारह्य ते कंचित् कालं व्यश्नाम्यन् and not पर्वतमारहित: &c., unless the sentence implies that both actions are performed at the same time.
- (c) The present participle is not used in the nominative case as a predicative adjective. We do not say स कुर्वन्नस्ति 'he is doing', though we say कार्य क्वंन स कीडति.
- \$ 143. *The present participle (Atm.) is often used to denote 'disposition' or 'habit', 'some standard of age', and 'ability' or 'capacity to do a thing'; as, भोग भुंजान: (S. K.) 'habituated to enjoy'; कवर्च विभाण: (ibid.) 'wearing an armour' (of the age at which armour may be worn); शत्रु निष्नान: (ibid.) 'able to destroy his foe.'

Compare with the second example: सम्यग्विनीतमय वर्महरं कुमारं (R. VIII. 94) where वर्महर: = कवचधारणार्हवयस्क:.

- § 144. * The present participle is used to denote an attendant circumstance or attribute, and the cause of an action; as, शयाना भुञ्जते यवना: (Sk.) 'the Yavanas take their meals, (by) lying down'; so तिष्ठन् मूत्रयति (Mbh.), गच्छन् मक्षयति (ibid.); हरिपश्यन् मुच्यते (Sk.) 'by (reason of) seeing Hari he gets absolution.' The first sentence is an answer to the question कयं भंजते, and the last to केन मच्यते.
- (a) This participle also defines the agent of an action; as, योऽघीयान आस्ते स देवदत्त: (Mbh.) 'he is Devadatta who sits studying'; so य आसीनोऽघीते स देवदत्त: (ibid.).

^{*}समणहेत्वोः क्यायाः । (III. 2. 126)

- Obs. This use corresponds to the restrictive use of the participle in English; 'students preparing their lessons, will be rewarded 'पाठानधीयाना: शिष्या: पारितोषिकाणि लप्स्यंते.
- (b) This participle is also used to state a general truth; as, शयाना वर्धते दूर्वा (Mbh.) 'the Dùrvà grass grows (when) in a recumbent position'; आसीन वर्धते विस (ibid.) 'a lotus-stalk grows (when) in an upright position.'
- § 145. The roots आस् 'to sit', स्था 'to stand' and rarely मू and अस्, are used with the present participles of roots to show the continuity of the action denoted by them; as, वन्मीकाग्राणि विदारयन्त्रगजँश्चास्ते (P. I. 1) 'kept on pulling down the tops of ant-hills and bellowing loudly'; गीतसमाप्रयवसरं प्रतीक्षमाणस्तस्थी (K. 132)' continued to await the time of the conclusion of the song.'
- \$ 146. Verbs like लज्ज, हरी, त्रप् 'to be ashamed' are usually used with the present participle of roots in the sense of 'to' in English; एवं निर्धृण प्रहरत्न लज्जसे (K. 247) 'art thou not ashamed to strike so mercilessly'; स्वयं साहसं संदिशंती बाला जिहरेमि (K. 237) 'I, a young girl, am ashamed to communicate a rash thing myself.'
- § 147. The present participle is rarely used with the prohibitive particle मा to imply a curse; as, मा जीवन् यः परावज्ञादु:खदाधोऽपि जीवति (S'i. II. 45) 'cursed be he (lit. may he not live) who, though smitten by the pain of the contempt of others, still lives.'

Future Participles

- § 148 The future participle which ends in स्यत् (or ध्यत्) (pass. मान) denotes that a person or thing is going, or is about to do the action, or to undergo the state expressed by the root, as, करिष्यन् 'going to do' or 'about to do'; मोक्यन् 'going to loose'; करिष्यमाण 'being about to be done.'
- (a) Besides showing simple futurity, it denotes intention or purpose; as, बन्यान्विनेष्यन्निव दुष्टसत्त्वान्स दावं विचचार (R.II.8) he ranged over the forest as if wishing to tame the

wild beasts'; करिष्यमाण: सरार शरासन (R: III. 52) 'intending to fit an arrow to his bow.' This participle thus corresponds to the English prospective form.

Note.—Such sentences as 'before taking his departure he drank a little water' are translated by means of the future participle made to qualify the subject; as, प्रयाण करियन् स किविज्ञल प्यो. 'Before' has here the sense of 'going' or 'about' to take &c.

Perfect Participles

§ 149. The perfect participle (ending in बस् or आन) is less frequently used. It has the sense of 'who or what has or has, been, done'; as, श्रेगांसि सर्ण्यधिजग्मुबस्ते (R. V. 34) 'of thee who hast obtained all good things (blessings)'; निषेदुषीमासन्बंधधार: (R. II. 6) 'firmly maintaining his seat when she had sat down.'

सा टिट्टिमा स्वांडमंगासिमूता प्रवाप न् कुवीणा न कथंचिदतिष्ठत्। (P. I 15)

अथ द्वावि तौ पुष्पितपलाशप्रतिमौ परस्परवधकांक्षिणौ दृष्ट्वा करटको दमनकमाह। मो मूदमते अनयोर्विरोधं वितन्वता त्वया न साधु कृतम्। (P. I, 16)

राजा विस्फारितेन स्निग्धंन चक्षुषा पित्रनिवालपन्निव स्पृशनिव मनोरथसहस्रप्राप्तदर्शनं सस्पृहमीक्षमाणस्तनयानमं मुमुदे कृतकृत्य चारमानं मेने । (K. 72)

साहित्यसंगीत राळाविहीन: साक्षात्पशुः पुच्छविषाणहीन: । तृणं न खादन्तिपे जीवमानस्तद्भागधेयं परमं पशूनाम् ॥ (Bh. II. 12)

संज्जीभूतं साधनम् । प्रयाणाभिमुखः सकलः रक्तंथानारस्त्रां प्रति-पालयनारते । तिकिमचापि विलंबितेन । (K. 277) राजाधिराजनंदन नगरंध्रगतस्य ते गतिं ज्ञास्यन्नहं च गतः कदा-चित्कर्लिंगान् । (Dk. II. 7)

अनुयास्यन्मुनितन्यां सहसा विनयेन वारितप्रसरः।

स्थानादनुष्चङन्नपि गत्वेव पुनः प्रतिनिवृत्तः॥ (S'. 1)

बामनाश्रमपदं ततः परं पावनं श्रुतमृषेरुपेयिवान् । उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि बसुव राघवः ॥

(R. XI, 22)

ADDITIONAL SENTENCES FOR EXERCISE

आसीच्च भे मनिस । शांतात्मन्यस्मिञ्जने मां निक्षिपता किमिदमनार्येणा-सबुजमारब्धं मनिसजेन । (K. 142)

अग्रजन्माञ्जवीत् । महाभाग सुतानेतान् मातृहीनाननेकैक्पायै रक्षज्ञिवानी-मिस्मिन्कुवेशे भैक्यं संपाद्य वदवेतेभ्यो बसामि शिवालयेऽस्मिजिति। (Dk. I. 8)

विवादे वर्शियष्यंतं क्रियासंकांतिमात्मनः ।
यदि मां नानुजानासि परित्यक्तोऽस्म्यहं त्यया ॥ (М. 1)
अविदित्वात्मनः शक्ति परस्य च समृत्युकः ।
गच्छन्नभिमुखे वह्नौ नाशं याति पतंगवत् ॥ (Р. І. 8)
अंतलीनस्य दुःकाग्नेरखोद्दामं क्वलिष्यतः ।
उत्पीद इव धूमस्य मोहः प्रागावृणोति माम् ॥ (U. 8)
आविदेशाय शत्रुष्नं तेषां क्षेमाय राववः ।
करिष्यन्निय नामास्य यथार्थमिरिनग्रहात् ॥ (R. XV. 6)
कवा वाराणस्याममरतिनीरोधिस वसन्
वसानः कौपीनं शिरित्तं निवधानोऽञ्जलिपुटम् ।
अये गौरीनाय त्रिपुरहर शंभो ज्ञिनयन
प्रसीवेत्याकोशिनिष्विनव नेष्यामि विवसान् ॥ (Bh. III. 10)
तं तिस्यवासं नगरोपकण्ठे तदागमारुखगुरुप्रहर्षः ।
प्रस्यज्ञनाम कथकेशिकेन्द्रइष्वं प्रवृद्धोधिरवीनिमाली ॥ (R. V. 61)

N. B.—In the following sentences use participles for the italicised words.

I saw many men on the road bearing loads of corn on their heads and walking gently, talking with each other.

While going to England in a ship, one may see several beautiful scenes.

Oh the beauty of this picture! The painter has fully shown his skill in making the several parts so charming to the eye.

Is he not ashamed () to communicate such a message to me through you?

Rati, looking at the dead body of her husband and romembering his diverse good qualities, kept on (स्था) weeping for a long time.

When Chandrapida was about to be crowned (सिन् with आणि) as heir-apparent to the throne, S'ukanasa advised him, directing his attention to many important things.

Wishing to become proficient in Nyàya, he went to Benares and studied there for several days.

Before giving (दा) Gopal the reward I had promised him to give, I asked him if he would consider it unworthy of his exertions.

Reeds, because they bow down to a stronger foe, are saved, while huge oak trees, proudly standing up, are swept away by the current of water.

'The lion kept on killing the beasts of the forest in their turn.

You should not bear hatred towards (इह.) this Brahmana who has studied (इ with अधि) the four Vedas, mastered completely the six Angas, and has seen the end of (fully mastered) the four S'astras.

Janaka gave his daughter Sità to Rama who had broken the bow of S'iva, and attracted the minds of the beholders by his uncommon strength and skill.

LESSON XIV

Past Participles

- \$ 150. There are two kinds of past participles: or e is passive, formed by the addition of त or न to the root, and the other active, formed by adding वत् to the passive base; as, तेनेद्रमुवत 'this was said by him'; स इदमुबतवान् 'he said this.' They are both used in the sense of the past tense. In latter Sanskrit it became more usual to use participles than verbs. We generally find मया तत्कृत or अहं तत्कृतवान् instead of अहं तदकरवम्, and many purposes, of the predicate are served by this participle.
- § 151. Many intransitive verbs have past passive participles, and they, as well as the past participles of transitive verbs used intransitively, are often used impersonally with an instrumental construction; as, प्रतिबृद्धमिदानी मकरन्दपूर्णचन्द्रेण (Mal. 4) 'the full-moon-like Makaranda has now recovered his consciousness'; जिलं अपत्यस्नेहेन (U. 7) 'victorious (all-powerful) is the affection for children.'
- Obs. This kind of construction is not restricted to past participles alone; it occurs in the passive voice of verbal tenses also; as, मध्याहनेपि वनराजिषु आहिडचते (S'. 2) 'it is wandered (i.e., I wander) through rows of forests even at midday';

भाषवां कथितः पंथा इंद्रियाणामसंगमः । तज्जयः संपदां मार्गी येनेध्टं तेत बम्यताम् (C. 74)

- 'non-restraint of the senses is regarded as the path to miseries; victory over them, as the road to riches (prosperity); go by whatever way you please.'
- § 152. *The past passive participles of roots implying meticn, of intransitive roots generally sand of the roots हिल्प 'to embrace', श्री, स्था, अस्, बस् 'to dwell,' जन, रह

^{*} गत्यर्शकर्मकविलवशीष्ठस्थासबसजनवहजीर्यतिभ्यवच्च । (III. 4, 72)

and जू, 'to grow old' cl. 4, have an active sense; as, गतोज्ज् कलिंगान् (Dk. II.) 'I went to Kalinga'; जलं पातुं यमुना-कच्छमवतीर्ण: (P. I. 1.) 'he went down to the bank of the Jumna to drink'; लक्ष्मीमाधिकच्छो हरि: (S. K.) 'Hari embraced Lakshmî'; शेषमधिशयित: 'sat on the serpent'; शिवमुपासित: 'served S'hiva'; बिश्वमनुजीर्ण: 'grew old after the world'; उपरते भतेरि (K. 173) 'the husband being dead'; so वैकुंठम-धिष्ठित: हरिदिनमुपोधित:, वृक्षमारूढ:, युतो जात: &c.

Obs. Kalidasa construes the past passive participle of स्म in an active sense; as, मधुकर विस्मृतोऽस्यनां कथं (S'. 5); अन्यसंगात् पूर्ववृत्तं विस्मृतो भवान् (ibid.); अहो विस्मृतं मे हृदयं (V. 2).

§ 153. †Past passive participles ending in त have sometimes the sense of neuter abstract nouns; as, जल्पतं 'speech', शियतं 'sleeping'; हिंसतं 'laugh'; so गतं, स्थितं; कस्येदमालिखितं 'whose is this picture'?

Obs. In such cases the forms lose their passive force, and are not used with the instrumental; as, 'her gait is graceful' तस्या (not तया) गतं सिवलासं; नृतावस्याः स्थितमतितरां कांतं (M. 2) 'her (motionless) posture is far more charming than her dancing.'

\$ 154. The past passive participle of the roots मन् 'to think,' 'to wish,' बुध् 'to know,' and पूज् 'to adore,' and others having the same signification, are used in the sense of the present tense and are then construed with the Genitive. See § 115.

Obs. There are other words which are similarly used. They are given in the following verses:—

कीलितो रक्षितः क्षांत आकृष्टो जुष्ट इत्यपि।
चट्टक्च रुषितश्चोभावभिग्याहृत इत्यपि।
हुष्टतुष्टौ तथा कांतस्तथोभौ संयतोद्यतौ।
कष्टं भविष्यतीत्याहुरमृताः। पूर्ववस्मृताः॥ (Mbh.)

[†] नपुंसके भावे क्तः । (III. 3. 114)

Potential Passive Farticiples

- \$ 155. There are three ways in which potential passive participles are formed in Sanskrit:—(1) by तव्य, (2) by अनीय, and (8) by य; (for the rules of formation vide Dr. Kielhorn's Grammar § § 529-538); as, कतंत्र्य, करणीय, and कार्य. They perform a very useful function in the economy of the Sanskrit tongue, and enable it to express in one word an idea which would require many words in English; as, 'he should be killed'= हतस्य:. They denote that 'the action or the state expressed by the root or derivative base, must or ought to be done or undergone'; as, वक्तव्यं-वचनीय' what ought to be said.' The sense thus conveyed by them is that of fitness, obligation, or necessity; e.g., 'I have to go there' मया सब गंसब्य; 'I must do it' मया तक्तवेंच्यं.
- § 156. These participles are used in sentences in the same way as the passive of the roots from which they are derived; as, महफ्तास्त राजा त्ययेदं बाच्यः (R. XIV. 61) 'the king should be told this in my behalf' अचा प्राम नेतच्याः 'the sheep ought to be taken to the village'; so असी दुहितुः पत्या परियहिंग्यमस्माभिः भावियतच्यः (S'. 7) 'he should be made to hear the good fortune in the form of the acceptance of his daughter by her husband.' They are used with the Instrumental or Genitive of the agent of the action denoted by them; see § 107.
- § 157. The impersonal use of this participle is not very peculiar. It is used in the neuter gender singular, taking the place of the verb; as, अभिज्ञानशकुंतलाख्येन नाटकेनोपस्थात-व्यमस्माभि: (S'. 1) 'we must wait upon (the audience) with the drama' (represent before them &c.); तत्रभवता तपोवनं गंतव्यं (V. 5) 'his honour should go to a penance grove.'
- (a) The impersonal use of the forms মৰিৱহা and সাকা deserves notice. They are used impersonally in their literal sense of 'being,' or in the sense of 'must be.' 'in

all probability is,' showing some uncertainty &c., and in both cases the noun or adjective coming after 'be' must agree with the agent like an ordinary adjective; as, स्वेषु स्वेषु पाठेष्वसंभूदिभेवितव्यं (युष्पाभिः) (V. 1.) 'you should be careful of your respective parts'; त्याऽस्मिल्लतामंडपे सिम्निहत्या भवितव्यं (S'. 8.) 'she must be (is most probably) present in this bower of creepers'; अस्य शब्दानु इपेण पराक्रमेण भाव्यं (भवितव्यं) (P. I. 1.) 'his strength must (in all likelihood) be corresponding to his bellowing'

- (b) Sometimes the participle is used in the sense of the future with certainty; as, लुड्यकेन मृगसांसाधिना गंतव्यं (H. 1.) the fowler is sure to go (will surely go) seeking after the deer's flesh'; ततस्तेनापि शब्द: कर्तव्य: (H. 8) then he also will surely make a noise.
- (c) Sometimes the potential passive participle merely denotes a future time; as, युवयो: पक्षवलेन अयापि सुखेन गंतव्य (H. 4) 'I too shall go at ease by the strength (support) of your wings.'

भत्रभवतोः परस्परेण ज्ञानसंघर्षे जातः । तदत्रभक्त्या प्राश्निकपद्धम-ध्यासितन्यम् । (M. 1)

तयोर्बद्धोः किनिमित्तोऽयं मोक्षः कि देव्या परिजनमतिक्रम्य भवान्सदिष्ट इत्येवमनया प्रष्टव्यम् । (M. 4)

विश्रांतेन भवता ममाप्येक्तस्मिन्ननायासे कर्मणि सद्दायेन निवतन्यम्। (S'. 2)

नास्मि भवत्योरीश्वरनियोगप्रत्पर्था । स्मर्तव्यस्त्वयं जनः । (V. 2) तिकं मन्यसे राजपुत्रि मृषोद्यं तिदिति । न हीदं सुक्षत्रियेऽन्यशा मंतव्यम् । भवितव्यमेव तेन । (U. 4)

सर्वथा निष्प्रतीकारेयमापदुपस्थिता । किमिदानीं कर्तव्यं का दिशं गंतव्यमित्येते चान्ये च विषण्णहृदयस्य मे संकल्पाः प्रादुरासम् । (K. 157)

सततमितगर्हितेनाकृत्येनापि परिरक्षणीयान्मन्यन्ते सुहृदस्नसाधवः । तदपिहेपणमकर्तव्यमण्येतदस्माकमवश्यकर्तव्यतामापतितम् । (K. 158)

चाणक्य :— भद्र प्रथमं ताबद्धध्यस्थानं गत्वा घातकाः सरोघं दक्षिणा-क्षिसंकोचसंज्ञां प्राहयितव्याः । तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः प्रदुतेषु शकटदासो वध्यस्थानादपनीय प्रापयितव्यः (Mu. 1)

आः क्षुद्राः समरभीरवः कथमेवं प्रलपतां वः सहस्रधा न दीर्णमनयाः जिह्वया। (Ve. 8)

आपदि येनोपकृतं येन च हसितं दशासु विषमासु । उपकृदपकृदपि च तयोर्यस्तं पुरुषं परं मन्ये ॥ (P. I. 15)

ADDITIONAL SENTENCES FOR EXERCISE

आपन्नस्य विषयवासिनो जनस्यातिहरेण राज्ञा भवितव्यमित्येष वो धर्मः । (S'. 8)

अंतरिते तस्मिन्दाबरसेनापतौ स जीर्णशबरस्तं वनस्पतिमामूलावपद्यत् । उत्कान्तमिव् तस्मिन्क्षणे तदालोकभीतानां शुककुलानामसुभिः। (K. 33)

अहं तच्छुत्वा चेतस्यकरवम् । मयाऽधुना म्लेच्छजातिभिरिष दूरतः परिहृत-प्रवेशं पक्कणं द्रष्टव्यं । चंडालेः सहैकत्र स्थातव्यं । चंडालबालकजनस्य च क्रीडनीयेन भवितव्यमिति । (K. 355)

कार्यव्यग्रत्यान्मनसः प्रभूतत्वाच्च प्रणिधीनां कोऽयमिति विस्मृतम् । इवानीं स्मृतिरुपलब्धा व्यक्तमाहितु व्यक्तच्छाना कुसुमपुरावागतेन विराधगुप्तेन भवितव्यम् । (Mu. 2)

आः दुरात्मन् कुरुकुलपांसुल एवमतिऋतमर्यादे त्विय निमित्तमात्रेण पांडव॰ कोधेन भवितव्यम् । (Ve. 1)

बस्ते सांप्रतिकमेवैतत् । कर्तव्यानि दुःखितैर्दुःखनिर्वापणानि । पूरोत्पीडे तडागस्य परीवाहः प्रतिक्रिया । शोकक्षोभं च हृदयं प्रलापैरेव धार्यते ॥ (U. ३) तेनाधीतं शुतं तेन तेन सर्वमनुष्ठितम् ।

येनाशाः पृष्ठतः कृत्वा नैराध्यमवलंबितम् ॥ (H. 1)

आरूढमद्रीनुदधीन्वितीणं भुजंगमानां वर्सातं प्रविष्टम् ।

ऊध्वं गतं यस्य न वानुबंधि पशः परिच्छेत्तुमियत्तयाऽलम् ॥ (R.VI.77)

अवसितं हसितं प्रसितं मुदा विलसितं हसितं स्मरभासितम् ।

न समदाः प्रमदा हतसंभदाः पुरिहतं विहितं न समीहितम् ॥ (Bk.X.6)

शाङ्गंरव त्वया मद्वचनात्स राजा शकुंतलां पुरस्कृत्य वक्तव्य :—

अस्मान्साधु विचिन्त्य संयमधनानुच्चैः कुलं चात्मन—

स्त्वय्यस्याः कथमप्यबाधवकृताः स्नेहप्रवृत्ति च ताम् ।

सामान्यप्रतिपत्तिपूर्वकिमयं दारेषु दृश्याः त्वया

भाग्यायत्तमतः परं न खलु तद्वाच्यं वधूबंधुभिः ॥ (S'. 4)

त्वमर्हतां प्राप्रसरः स्मृतोऽसि नः शकुंतला मूर्तिमती च सित्कया ।

समानयंस्तृत्यगुणं वध्वरं विरस्य वाच्यं न गतः प्रजापितः ॥ (S' 5)

N. B.—Use participles for the words italicised.

Kartikeya defeated Taraka though he was guarded by strong armies.

Dear child, in doing this you have offended (বাষ্ with अप) Jàmadagnya, and not done him any good (কু with उप).

His army being completely defeated by the enemy, some of his soldiers mounted (হন্ত with अधि) hills, some descended to seas, while others entered (ৰিম্) solitary caves.

You will surely become an object of contempt if you slight your intimate friends.

Who may this man be, that calls me by my name. Oh yes, he is most probably my old friend Mitravarman.

Wait for me a little; I, too, have to be present at the meeting.

As soon as he gets up, instead of beginning his studies he goes out to play

Do not give way to sorrow; your child must have by this time come home directly.

I have wandered (মৃদ্) over several countries, suffering many difficulties, but have not obtained (লম্ or আনহ caus.) my desired object.

He appears to be bent on ruining you, but I tell you he is sure to be defeated in his attempts.

How should he sustain his life in that country if you were not to assist him?

These things should be taken (प्राप्य) by you to the owner of that large palace.

I have yet to read (वाचय्) many books; so I shall not be able to accompany you.

This great reward indicates that the ring must have been greatly liked (मन्) by the king.

Nothing is difficult to be accomplished (दु:साध्य) by wise men.

Since he had much wealth, he must have had many wives.

How long should we remain with our armies ready for battle?

LESSON XV

PART I

Indeclinable Past Participles or Gerunds

\$ 158. The indeclinable past participle in Sanskrit, commonly called 'absolutive' or 'gerund, 'always denotes a prior action, or an action completed before another, and corresponds to the perfect participle, or the participle in ing having the sense of the perfect participle, in English; as, अतीहारी समुपमृत्य सनिनयमजनीत् (K. 8) 'the female door-keeper, drawing near or having drawn near, modestly said'; वैश्वायनो

महूर्तिमिन ध्यात्वा सादरमन्नवीत् (K. 8) 'Vais'amphyana, as if contemplating for a moment, respectfully said.'

But in the sentence 'going to a village, he touches a blade of grass on his way,' we must say, ग्राम गच्छन् पथि तृणं स्पृश्चित.

- § 159. Indeclinable past participles in Sanskrit are formed by त्वा or by य (changed to त्य) when a proposition precedes a root (for rules vide Dr. Keilhorn's Grammar § § 513-525). They are, as before stated, used to denote a past or prior action and must have the same agent as the main verb; as, त्रासाहं प्रोधाय धाम स्वायंभवं यय: (Ku. II. 1) 'having placed Indra at their head they went to the abode of Brahman. 'Here the agent of 'placing 'and 'going' is the same, and hence the gerund can be used; but स तं हत्वाहमागच्छम् is wrong. In such cases the gerund cannot be used; the Locative absolute construction will have to be used to express the same sense; as, तरिमस्तेन हतेऽहमा-गच्छम. So सर्वे: पश्भिमिलित्वा सिंहो विज्ञप्त: (H. 2) ' the lion was entreated by all the beasts, having assembled together'; स एनं दोषं प्रख्याप्य नगरान्निवस्यिताम् (Mu. 1) 'let him be expelled from the city (by thee) having proclaimed this crime.'
- § 160. The Sanskrit gerunds are very useful to economize the use of conjunctions and verbal forms in describing or narrating events. In translating constructions introduced by 'after having,' 'when' or 'after,' 'when,' 'after' &c., need not be translated, the gerund of the verb being alone used; as, रावण हत्वा 'after having killed Ravana'; 'when he went there, he did not find anything' स तत्र गत्वा न किमिप लेमे.

An English sentence containing several clauses introduced by 'having' would look 'awkward; but in Sanskrit several gerunds can be strung together to express those ideas which would be expressed in English by a verbal tense and the copulative conjunction; as, मां दिशिणालिया

वृक्षस्याव: प्रक्षित्व ग्रम्यतां पर्वतमृष्यमूकं प्रति (P. III.) 'having besmeared me with blood, and thrown me under the tree, go to the mountain Rishyamüka,' i.e., besmear me &c.; and go &c. अय स ब्राह्मणस्तं पश् राक्षसं मत्वा भयाद्भूमी प्रक्षित्य देवं निर्भत्स्यं गृहमृद्दिश्य प्रस्थितः (H. 4) 'then, the Brahmana thinking the beast to be a demon, threw it on the ground with fear, and censuring Fate, set off for his home.' When there are copulative assertions in English, the gerunds may be conveniently used in translating them into Sanskrit.

- Obs. The natural sequence of events must be observed in the use of these gerunds; as, पक्ता भुक्ता स्विपित 'having cooked and taken his food he sleeps'; but not भुक्ता पक्ता स्विपित.
- § 161. Some Sanskrit gerunds may often have the sense of prepositions and prepositional phrases; as, मक्त्वा 'except,' आदाब 'with,' उद्दिश्य 'towards,' अधिकृत्य 'with reference to.'

PART II

Namul or Gerund in अर्म्

- § 162. There is another kind of gerund in Sanskrit formed by the addition of अन् immediately to the root or derivative base, and making the same changes as before the इ of the passive Aorist (see Dr. Kielhorn's Grammar § 526); as क्षेनं 'having thrown' from क्षिप्; बाद 'having spoken'; भोजें 'having dined.'
- § 163. When this gerund is repeated, it denotes a repetition or recurrence of the action or state expressed by the root; as, स्मारं स्मारं नमित शिवं (S. K.) 'having often and often called to mind he bows down to S'iva'; कलिननाथो मिय वदवर इति श्रावं श्रावं चंडवर्मा युद्धायोखतो बमूद (Dk. II. 8) 'having repeatedly heard that the lord of the Kalingas was hostilely inclined towards himself, Chandravarman

became ready to fight'; so also पायं पायं, दशं दशं 'having repeatedly drunk or seen.'

- § 164. * With the words अग्रे, प्रथमं and पूर्व this, gerund or the ordinary one in त्वा is used; as, अग्रे प्रथमं पूर्व-वा भोजं भुकत्वा वा व्रजति 'having first eaten he goes.'
- (a) **With the words अन्यया, एवं, कयं, and इत्थं this gerund of क 'to do' is used, provided the whole word thus formed retains the same meaning as the words themselves; as, एवंकारं भुंकते (S. K.) 'he eats thus'; कथंकारं भुंकते 'in what manner does he eat'; but शिरोडन्यया कृत्वा भुंकते.
- (b) †With the words यथा, तथा, when an angry reply is given; as, तथाकारं भोक्ष्ये कि तवानेन (S. K.) 'I will eat that way; what have you to do with it'?
- § 165. ‡With the words implying 'sweet' or 'seasoned' this gerund of क्र is used; as, स्वाद्कारं-अवणंकारं-भंकते 'he eats, having made his food sweet or seasoned.'
- § 166. \$ In the case of the roots दृश् and बिंदू 'to know' this gerund is joined with their object to denote the whole or collection of that object; as, कन्यादश वरयति (S. K.) 'he chooses as many girls as he sees'; i.e., all the girls seen; बाह्मणवेद भोजयति 'he feeds as many Brahmanas as he knows,' i.e., all.
- (a) ¶िवद् 'to get' and जीव् 'to live' are combined with यानत् in the same sense; as, याबद्धें भुंनते 'he eats as much as he gets'; यावज्जीव्मधीते 'he studies as long as he lives' i.e., throughout his life.

^{*} विभाषाग्रेप्रथमपूर्वेषु । (III. 4. 24)

^{**} अन्यर्थवंकथमित्थंसु सिद्धाप्रयोगञ्चेत् । (III. 4. 27)

[†] यथातथयोरसूयाप्रतिवचने । (III. 4.28)

[‡] स्वादुमि णमुल्। (III. 4. 26)

^{\$} कर्मणि दृशिविदोः साकत्ये । (III. 4. 29)

[¶] यावति विदजीनोः । (III. 4. 30)

- ' (b) \$With the words चर्मन् and उदर this gerund of पूर् is used with the object; as, उदरपूरं मुक्ते 'eats so as to fill his belly'; so चर्मपूरं स्तुणाति 'spreads so as to cover the skin.'
- \$ 167. |With the words शुष्क, चूर्ण and रूझ this gerund of पिष् is used like the cognate accusative in English. i.e., the gerund of the root and the root itself are used to signify the sense denoted by the root; as, चूर्णपेषं पिनिष्टि he grinds something till it is reduced to powder, i.e., he grinds it to powder; so शुष्क-रूझ-पेषं प्रिनिष्टि.
- (a) *With the words समूल, अञ्चल, जीन, the roots हन्, इ, and पह् are respectively used in a cognate sense; as, समूलवात होति 'he destroys so as to tear up by the roots, i.e., he totally exterpates; अकुतकारं करोति 'he does a thing which was not done before'; तं जीनपाह गृहणाति 'captures him so as to preserve his life, 'i.e., captures him alive.
- (b) In the same way this gerund of हन् and पिष् is used with a noun to denote that it is the instrument of the action; as, पादघात हीत = पादेन हीत 'he strikes with the foot'; उत्पेषं पिनष्टि = उदकेन पिनष्टि 'he grinds with water'; similarly, तं हस्तग्राहं गृहणाति 'he takes him by the hand'; so पाणिप्राहं; करग्राहं &c.; हस्तवतं वतंयति = हस्तेन &c. Other examples are:—जीवनाशं नश्यति 'perishes so that his life perishes, i.e., dies away'; उद्ध्वेशीष शुष्पति वृक्ष: 'the tree is dried up while it is still standing'; so उद्ध्वेपूरं पूर्वते.
- \$168. †Sometimes this gerand is used to denote similitude or likeliness, such as would be ordinarily expressed by इव; as, अजनाशं नव्द; 'he perished like a goat'; पार्यसंचारं चरति 'he walks like Partha'; घृतनिधारं निहितं जलं. 'water was kept as ghee (would be kept).'

^{\$} चर्मोवरयोः पूरेः । (III. 4. 31)

[॥] ज्ञुष्कचूर्णरूक्षेषु पिषः (III. 4.85)

^{*} समूलाकृतजीवेषु हन्कृञ्चहः । (III. 4. 86)

[†] उपमाने कर्मणि च। (III. 4. 45)

- \$ 169. ¶ Roots having the sense of हिंस् 'to strike', such as ह्न्, तड् &c. are used in this gerundive form with nouns, when the object of this gerund is the same as the object of the main verb, and when the noun with which it is compounded would have stood in the instrumental 'case if the ordinary gerund had been used; as, दंशपतातं गा: कालबंत 'he collects together the cows, beating (them) with a club.'
 - (a) Similarly, बज्रोपरोध गा: स्थापयित 'he stations the cows so that they are all in the fold'; पारवींपपीड शेते = पारविभ्या- मूपपीडयन् &c.
 - (b) ग्रह is joined with हस्त, केश, and words having the same sense, when immediate contiguity is intended; as, केशमाहं युष्यंते 'having closely caught (each other) by the hair, they fight ' (= केश पृहीत्वा). Also हस्तमाहं = हस्तेन गृहीत्वा, पष्टिमाहं 'taking a stick,' (यष्टि गृहीत्वा) so लोष्टमाहं.
 - \$ 170. * With words signifying 'limbs of one's own body' this gerund is used, when the limb is not kept steady; as, भ्रह्मविक्षेपं कथयति (वृत्तान्तं) 'he narrates (the account) throwing his eyebrows (glances) about in all directions.'
 - (a) †In the same way when a part of the body is completely hurt or afflicted in the action, this gerund is used with that part in the sense of the accusative; as, उर:प्रतिपेष युष्यते 'they fight so as to afflict their whole bosom' (इत्स्नमुर: पीडयन्तः); स्तनसंवाधमरो जवान च (Ku. IV. 26) 'and she struck her bosom so as to hurt her breasts.'
 - \$ 171. ‡The roots दिश् with आ and आह are joined in their gerundive form with नामन in the sense of the

[¶] हिंसार्थानां च समानकर्मकाणाम् । (III. 4.48)

^{*} स्वांगेऽध्रुवे । (III. 4. 54)

[†] परिक्लिक्यमाने च । (III. 4. 55)

[‡] नाम्न्यादिशिग्रहोः । (III. 4. 58)

accusative; as, नामादेशमाचष्टे 'he mentions (it) telling his name'; नामग्राहं मामाह्वयति 'he calls me by taking my name' (i.e., by my name).

Obs. This gerund is used with nouns to form compound words; as, ब्राह्मणवेदं, not ब्राह्मणान् थेदं; बीचग्राहं not ब्राह्मणान् थेदं; बीचग्राहं कि

स दुष्टाशयो बकः क्रमेण तान्पृष्ठमारोप्य जलाशयस्य नातिदूरे शिलां समासाव तस्यामाक्षिप्य स्वेच्छया भक्षयित्वा भूयोपि जलाशयं समासाद्य जलचराणां मिथ्यावार्तासंदेशकैर्मनांसि रंजयनाहारवृत्तिमकरोत्। (P. I. 7)

ततो भरातृशरीरमग्निसारकःवा पुनर्नवीकृतवैधव्यदुःखया मया खदीयं देशमवतीर्थेमे काषाये गृहीते । (M. 5)

प्रवृत्ते प्रदोषसमये चंद्रापीडरचरणाम्यामेव राजकुलं गःवा पितुः समीपे मुहूर्ते स्थित्वा दृष्ट्वा च विळासवतीमागत्य स्वभवनं शयन-तळमधिशिश्ये (K. 98)

ते हिमालयमामंत्र्य पुन: प्राप्य च शूलिनम् । सिद्ध चास्मै निवेबार्थं तद्विमृष्ट: खमुबयु: (Ku. VI. 94)

अहं येनेष्टिपशुमारं मारित: सो ऽनेन स्वागतेनाभिनंद्यते। (S'. 6) सा कुबेरभवनान्निवर्तमाना समापत्तिदृष्टेन केशिना दानवेन चित्र-रुखादितीया बंदिंग्राहं गृहीता (V. 1)

मगधराज: प्रक्षीणसकल्सैन्यमंडलं मालवर।जं जीवग्राहमभिगृह्य दथालुतया पुनरपि स्वराज्ये प्रतिष्ठापग्रामास । (Dk. I. 1)

मत्तकालो नाम लाटेश्वरो वीरकेतोस्तनयां वामलोचनां नाम तरुणी-रत्नमसामान्यलावण्यं श्रावं श्रावम्बधूतदुहितृप्रार्थनस्य तस्य पाटली नाम्ना नगरीमरौत्सीत् । (Dk. I. 8.) अनंतरं सूत्रधारो दाइवर्मा वैरोधकपुरःसरैः पदातिलोकेर्लेष्टिघातः । इतः । (Mu. 2)

सम्प्राप्य राक्षसंसभां चक्रन्द क्रोधविद्वला । नामग्राहमरोदीत्सा भातरी रावणांतिके ॥ (Bk. V. 5.)

ADDITIONAL SENTENCES FOR EXERCISE

रुतानुपातं कुसुमान्यगुण्हात्स नद्यबस्कंदमुपास्पृशच्च । कुतूहलाच्चारुशिलोपवेशं काकुत्स्थ ईषत्स्मयमान आस्त ॥ (Bk. II. 11) स्रेहात्सभाजियतुमेत्य दिनान्यम्नि नीत्योत्सवेन जनकोऽद्य गतो विदेहान्। वेद्यास्ततो विमनसः परिमान्वनाय धर्मासनाद्विशति वासगृहं नरेंद्रः ॥ (U. 1) विश्वासप्रतिपन्नानां वंचने का विद्याधता। अंकमारुहच सुप्तं हि हत्वा किन्नाम पौरुषम् ॥ (H. 4) तामिद्रसंदरम्खीं सूचिरं विभाव्य चेतः कथं कथमपि व्यपवर्तते मे । लज्जां विजित्य विनयं बिनिवार्य धैर्य-मन्मध्य मंधरविवेकमकांड एव ॥ (Mal. 1) थत्वा वार्ती जलदक्षितां तां धनेशोऽपि सद्यः शापस्यांतं सदयहृदयः संविधायास्तकोपः। संयोज्येतौ विगलितशुचौ दंपती हृष्टचित्तौ भोगानिष्टानविरतसूखं प्रापयामास शक्वत् ॥ (Me. 119) निमित्तानि च प्रधामि विपरीतानि केशव।

न च श्रेयोऽनुपरयामि हत्वा स्वजनमाहवे ॥ (Bg. I. 31) राजवाहनो रसालतच्यु कोकिलादीनां पक्षिणामालापाञ्थावं भावं विक-। सितानि सरांसि दशं दर्शममंदलीलया ललनासमीपमवाप । (Dk. I. 5)

तेनैव दीपर्दाशतेन बिलपथेन गत्वा स्थितेऽर्धरात्रे वासगृहं प्रविष्टो विश्वन्धन् प्रमुप्तं सिंहघोषं जीवग्राहमग्रहीषम् । (Dk. II. 4)

तं विप्रदर्शं कृतचातयत्ता यातं वने रात्रिवरी **डुढोके ।** जिघांसुवेदं धृतभासुरास्त्रस्तां ताढकास्यां निजवान रामः ॥ (Bk. II. 28)

विद्यत्त्रणाशं स वरं प्रणष्टो यहोष्वंशोषं तृणवहिशुष्कः । अर्थे दुरापे किमृत प्रवासे न शासनेऽवास्थित यो गुरूणाम् ॥ (Bk. III. 14)

यो नष्टानिप जीवनाशमधुना शुश्रूषते स्वामिन-स्तेषां वैरिभिरक्षतः कथमसौ संघास्यते राक्षसः। इत्थं वस्तुविवेकमूढमितना म्लेच्छेन नालोचितं देवेनोपहतस्य बुद्धिरथ वा पूर्वं विपर्यस्यिति।। (Mu. 6)

N. B.—Use participles for the words italicised.

Seeing the fowler coming towards them, all the animals becoming frightened, ran away in different directions.

When did you come back, acquainting the lord of the Vangas with this news?

Becoming of one accord and forming a strong resolution not to desist from the work undertaken, begin your business.

A jackal, rouming at will near the precincts of a town. accidentally fell into an indigo vat, and being unable to get up, remained there, feigning himself to be dead.

The Brahmana, hearing the words of the rogue, placed the goat on the ground, looked at it again and again, placed it once more on his shoulder, and took his way home, thinking over the rouge's words.

Then he was respectfully dismissed by the minister; having called him to court, honoured him with suitable presents, and communicated to him the message of the king.

N. B.—Use Namul forms for the words italicised.

He chose as many girls as he saw (বৃষ্) suitable to himself.

He reduced ([194]) the medicine to powder, and placing it on fire and boiling it, drank it up.

He was pelted to death (हन्) b! the followers of the king for having killed their master.

I fell upon my enemy all at once, and routing all his followers, oaught (UZ) him alive.

The king of Pataliputra captured the town of Vasudurga, and took its inhabitants prisoners.

Who calls me by my name?

LESSON XVI

The Infinitive Mood

- § 172. When one action is represented as being done for another action, the latter is, in Sanskrit, expressed by the Infinitive, which is formed by the addition of the termination तुम् to the root in the same way as the third person singular of the Periphrastic Future. It has the sense of 'in order to,' 'for the purpose of,' 'for,' and thus corresponds to that form of the English Infinitive which is called 'infinitive of purpose' or 'gerund.' The Sanskrit Infinitive has thus a dative sense, and may if necessary, be replaced by the dative case of the verbal noun derived from the root; as, पारसीकांस्ततो जेतं अस्त्रे (R. IV. 60) 'he then set out to conquer the Persians'. ..e., for the purpose of conquering &c. Here जेत = चनान, and the sentence may stand thus: पारसीकानां जयाय धरायः so स्वेदसलिलस्नातापि पूनः स्नातुमवातरम् (K. 147) where स्टात् = स्नानाय.
- Obs. (a) Like the English infinitive, the Sanskrit Infinitive is a remnant of an old inflexion. In Vedic times the verbal noun formed from a root by the termination दु (गंतु, यातु) was regularly declined. We find such forms as गंतु गंतवे, गंतो, as if गंतु, was a regular noun. In course

- of time the use of the forms गंतो: गंतने, became less and less frequent, and the form that was chiefly used was the accusative inflexion. It was subsequently considered to have a dative sense, and hence the present Infinitive form in Sanskrit has always the sense of the dative.
- (b) The Sanskrit Infinitive corresponds in Latin to the Supine in unn (datum = বার্) which is properly the accusative of a verbal substantive, just as in Sanskrit; 'Themistocles Argos habitatum (হ্যার্) concessit' 'Themistocles retired to live at Argos.' The same sense is expressed, as in Sanskrit, by the dative of the gerundive participle; 'Decemviri legibus scribundis' (বিধিনিদািणাय) 'Decemvirs for framing laws.'
- § 173. It follows from the definition that the Infinitive in Sanskrit cannot stand as the subject or object of a verb. It has no connection with any words in the sentence, except that it may, where possible, govern a noun in the same case as the root from which it is derived. Where the Infinitive occurs in English as the subject or object of a verb an abstract noun from the root must be used in Sanskrit; as, 'to get up early in the morning is wholesome' प्रातरेव उत्यानं (not उत्यानं) आरोग्यावह; 'I learn to sing' अहं गानमधीये.
- (a) The Infinitive after verbs of 'seeing,' 'hearing' is, as in Latin, translated by the present participle; as, 'I heard him speak' भाषमाणं तमश्रोष; so अधीयानं ददशंतं 'he saw him study.'
- § 174. The strict sense of the Sanskrit Infinitive is motive or purpose of an action; but there are some cases. as in English, where the Infinitive is used with nouns and also adjectives; as, 'fit to do', 'able to go', 'time to read.' Such cases are, however, limited by Sanskrit idiom. Some of the principal cases of this nature are given below.
 - \$ 175. *The Infinitive is used with verbs and sub-

^{*}समानकर्नृकेषु तुमुन्। (III. 3 158)

stantives meaning 'to wish' or 'desire', provided the agents of the infinitive and the verb are the same; as, पिनाकपाणि पतिमाप्तुमिच्छति (Ku. V. 53) 'desires to obtain for her husband the Pinakahanded god (S'iva)'; so अत्तुं वांछति शांभवो गणपतेराखुं क्षुधार्तः फणी (P. I. 8); but not त्वां गन्तुमह-मिच्छामि 'I wish thee to go', where the agents of गम् and इष are not the same.

, § 176. † It is used with verbs meaning to be able, to make bold, to know, to be wearied, to strive, to begin, to get, to set about, to bear, to be pleased or to condescend, and to be; as, न शक्तोम हृदयमवस्थापयित् (U. 4) 'I am not able to compose my heart'; वक्तु मिथः प्राक्रमतैवमेनं (Ku. III. 2) 'thus proceeded to speak to him privately'; जानासि देवीं विनोदयित् (U. 1) 'you know (how) to entertain my queen'; अस्ति-भवति विद्यते-वा भोक्तुमञ्चं (S. K.) 'there is food to eat'; न विषहे विपत्तिमवलोकियत् (Ve. 3) 'I cannot bear to see the distress.'

† शकथृषज्ञाग्लावटरभलभक्रमसहाहस्त्यिथेषु तुमुन् (III. 4. 65)

This Sùtra presents a knotty point. Bhattoji Dîkshita. says अर्थग्रहणमस्तिनैव सम्बध्यते अन्तरत्वात्, i.e., the Sutra gives roots from शक् to अहं and roots having the same sense as अस् 'to be.' But this is hardly consistent with the almost overwhelming evidence of usage. According to Dîkshita's interpretation, पार्य 'to be able ' cannot be used with the infinitive; but न पारयामि निवेदयित् (S'. 4) पारियष्यस्यत्रभवत्या अपराद (M.3) are instances from a standard author; similarly बिंद 'to know' cannot be used with the infinitive; but न च वेद सम्यग्द्रष्टुं न सा (R. VI. 30) is as good an instance. We must, therefore, suppose that the Sutra indicates the existence of an interpretation connecting अर्थप्रहण with all the preceding roots; otherwise we shall have to condemn as wrong all such constructions as those given above. Taking this view I have interpreted the Sutra, connecting अधंप्रहण with all roots.

- § 177. * It is used with words meaning sufficient, strong, able, and substantives meaning ability, power, or skill; as, लिखितमपि ललाटे प्रोज्झितुं क: समर्थ: (H. 1) 'who is able to avoid that which is written on his forehead'? लोकानल दाधुं हि तत्तपः (Ku. II. 56) 'his penance is able (sufficient) to burn the worlds'; अस्ति मे विभवः सवं परिज्ञातुं (V. 2) 'I have power to know everything'; कोऽन्यो हुतवहाद्द्रधुं प्रभविष्यति (S'. 4) 'who else than fire has power to burn'? भोवतुं प्रवीणः कुशलः पटुर्वा (S. K.) 'skilful in eating' (knowing how to eat).
- § 178. † It is used with words meaning 'time' with reference to the work of the time; as, अवसरोज्यमात्मानं प्रकाशयितुं (S'. 1) 'this is indeed the time to show myselt'; समय: खलु स्नानभोजने सेवितुं (V. 2) 'it is time to bathe and take food.'

Note.—As in Latin, some verbs in Sanskrit are of the nature of deponents, i.e., passive in form, but active in sense; as, त्रक्, युज्, अहं and their derivatives; as, न शक्यास्ते दोपा: समाधातुं (H. 3) 'those faults cannot be corrected or remedied'; न युक्त अशोको वामपादेन ताडियतु (M. 3) 'the As'oka does not deserve to be kicked with the left foot.'

§ 179. The Sanskrit Infinitive has no passive form, the same form being used to denote both active and passive senses. In turning a sentence involving an Infinitive into the passive voice, the words governed by the Infinitive remain unaffected; as, स मित्राय द्रोग्धुमिच्छति; तेन मित्राय द्रोग्धुमिच्छति; रामो ग्रामं गंतुमारेभे; रामेण ग्रामं गंतुमारेभे. Where the object of the Infinitive and the verb is the same, it is, in the passive voice, put in the nominative case, leaving it to be understood with the Infinitive; as, स ग्रंथ पठित् मिच्छति; तेन ग्रंथ: पठितुमिच्यते, the object of पठितु being त.

^{*} पर्याप्तिषक्वनेष्वलमर्थेषु । (III. 4. 66)

[†] कालसमयवेलासु तुमुन्। (UI 3 167)

if necessary. In this case it will not do to say it पठितुमिष्यते, for this would be an impersonal construction. though sq is not an intransitive verb.

In the case of roots like those referred to in the Note to § 178, both constructions will be faultless; पवनमालिगितं शक्यते or पवनः आलिंगितं शक्यते, though the latter looks more elegant and classical.

ै § 180. The use of the root वह 'to deserve' deserves to be marked. It is frequently combined with the Infinitive in the sense of 'prayer' or 'respectful entreaty', or in those sentences where 'be pleased' or 'I pray' or 'beg' occurs in English, and in this sense it is generally used with the 2nd and 3rd persons; as, न मां परं संप्रतिपत्तमहंसि (Ku. V. 39) '(I) pray, do not consider me to be a stranger '; अविहतस्ता वच्छोत्महीत कुमार: (Mu. 4) 'be pleased, O Prince, to hear it attentively' (I beg that you will hear &c.); त्रिये जानिक न मामेवंविधं परित्यक्तमर्हिस (U. 8) 'dear Janakî, be pleased not to forsake me who am in this plight.'

) § 181. The infinitive with the final 耳 omitted is used with the words काम and मन: in the sense of 'wishing' or 'desiring' or 'having a mind', to do that indicated by the root; as, प्नरिए वन्त्काम इवार्यो लक्ष्यते (S'. 1) 'your honour appears desirous of speaking again.

मध्यस्था भवती ना गुणदोषतः परिच्छेत्तमर्हति । (M. 1)

न युक्तं ते तथा पुराश्रमपदे स्वभाबोत्तानहृदयमिमं जनं समयपूर्व प्रतार्येद्शैरक्षरैः प्रत्याचष्टुम्। (S. 5)

, नार्हित तातो गजपुंगवधारितायां धुरि दस्यं नियोजयितुम्। (V. 5) न शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि। यावतु मानुष्यके शक्य-

मुपपादयितं ताव सर्वमुपपाद्यताम् । (K. 62) का गणना सचेतनेषु। अपगतचेतनान्यपि संघट्टयितुमलमयं मदनः। (K. 157) अचिराधिष्ठितराज्यः शत्रुः प्रकृतिष्यरूदम्ळलात् ।
नवसरोहणशिषिठस्तरुरिय सुन्धरः समुद्धर्तुम् ॥ (М. 1)
धातियतुमेव नीचः परकार्यं वेत्ति न प्रसाधियतुम् ।
पातियतुमेव शिक्तर्नाखोरुद्धर्तुमन्निपेटम् ॥ (Р. І. 15)
शब्दादीन्विषयान् भोक्तुं चिरतुं दुश्चरं तपः ।
पर्याप्तोऽसि प्रजाः पातुमोदासीन्येन वर्तितुम् ॥ (R. X. 25)
वृत्तं रामस्य वाल्मीकेः कृतिस्तौ किन्नरस्वनौ ।
किं तथेन मनो हर्तुमलं स्यातां न शृष्यताम् । (R. XV. 64)
व्यपदेशमाविलयितुं किमीहसं जनिममं च पातियतुम् । (S'. 5)
व्यालं बालमृणालतंतुभिरसौ रोद्धं समुज्जभते
छेतुं वज्रमणीञ् शिरीषकुषुम्रश्नातेन सन्नह्यते
माधुर्यं मधुबिदुना रिचियतुंक्षारांबुवेरीहते
नेतुं वालित यः खलान् पिथ सतां सून्तैः सुधास्यंदिमिः ॥
(Bh. II. 0)

ADDITIONAL SENTENCES FOR EXERCISE

अलमनया कथया । संह्रियतामियम् । अहमप्यसमर्थः श्रोतुम् । अतिकांता-भ्यपि संकीर्त्यमानान्यनुभवसमां वेदनामुपजनयंति सुहुज्जनस्य दुःखानि । तन्नार्हिस कथं कथमपि विधृतानिमानसुलभानसून् पुनः पुनः स्मरणशोका-नलेंधनतामुपनेतुम् । (K. 169)

अमात्य कुमारो विज्ञापयित । यद्यपि स्वामिगुणा न शक्यंते विस्मर्तुं तथापि मद्भिज्ञापनां मानयितुमर्हत्यायः । (Mu. 2)

न खलु न खल्वमंगलानि चितियतुमर्हन्ति भवंतः कौरवाणाम् । संधेयास्ते भातरो युष्माकम् । (Ve. 1)

> शमयति गजानन्यान्गंघद्विपः कलभोऽपि सन् भवति सुतरां वेगोदग्रं भृजंगशिशोविषम् ।

भुवमिषपितर्बालावस्थोऽध्यलं परिरक्षितुं
न खलु वयसा जात्येवायं स्वकार्यसहो भरः ।। (V. 5)
अतोऽत्र किचिद्भयतीं बहुक्षमां द्विजातिभावादुपपन्नचापलः ।
अयं जनः प्रष्टुमनास्तपोधने न चेद्रहस्यं प्रतिवक्तुमहंसि ।। (Ku. V. 40)
तमर्थमिव भारत्या सुतया योक्तुमहंसि ।
अशोच्या हि पितुः कन्या सद्भतृंप्रतिपादिता ।। (Ku VI. 79)
न पृथाजनवच्छुचो वशं विश्वनासुत्तम गन्तुमहंसि ।
द्रुमसानुमतां किमंतरं यदि वायौ द्वितयेऽपि ते चलाः ।। (R. VIII. 90)
अयि सुतपराक्रमानिभज्ञे,—
धर्मात्मज प्रति यमौ च कथैव नास्ति
मध्ये वृकोदरिकरीटभृतोबंलेन ।
एकोपि चिस्फुरितमंडलचापचकं
कः सिंधुराजमिभषेणयितुं समर्थः (Ve. 2)

• He strove as far as possible to effect the good of his countrymen.

Why do you wish to appropriate to yourselves the property of your brother?

I told him to do the work, which he did most reluctantly.

To take revenge appears at first pleasant to a man, but in the end it results in ruin to himself.

I do not bear to see even poor men disrespectfully treated. Be pleased, O Krishna, to clear (ভিন) this doubt.

It is now time for you to begin to study your lessons.

Even an insignificant enemy does not deserve (अर्ह to) be slighted.

I desired them to go to Bombay, but they did not like todo accordingly.

How is it possible (श्रद्य) to go to another country, leaving you here alone?

Not to mention the poor, even rich persons find it difficult to live honourably in times of famine.

This villain deserves (যুল্) to be punished for his crimes. Let all the prisoners be ordered to be released on this auspicious day.

To expose one's self to danger is sometimes preferable to remaining idle in the house, being deterred by calamities.

In Alaka the splendid palaces will be able (ব্ৰুড) to equal (বুল্) you in those various particulars.

He was greatly desirous of doing good to others, but has not been able to accomplish his object to any extent.

I beg your honour to grant this request; it will ever be my duty to remember it with gratitude.

LESSON XVII

Tenses and Moods

§ 182. In Sanskrit there are altogether ten Tenses and Moods: Present, Imperfect, Perfect, Aorist, Periphrastic Future, Simple Future, Imperative, Potential, Conditional and Benedictive. The ten lakaras given by Panini are—लट्, लड, लिट्, लुड, लुट्, लृट्, लोट्, लिड, लृड and लेट्.* Of these the last लेट् is found only in the Veda, and has the sense of the subjunctive, and it is generally termed the 'Vedic subjunctive.' The remaining nine respectively

^{*} This terminology of Panini is artificial, and is not based on any particular principle. Other grammarians have adopted a somewhat rational nomenclature. The names of the several tenses and moods, according to them, are in the above order as follows:—अवंती (वर्तमाना), हथस्तनी, परोक्षा, अद्यतनी, श्वस्तनी, भविष्यंति, पंचमी, सप्तमी (these two alone being quite artificial) कियातिपत्ति: and आशी:. The feminine is used, because, the word बत्ति: is understood after each.

correspond to the tenses and moods given above, the Benedictive being in Sanskrit included in ভিন্ত and distinguished from the Potential (বিধিভিন্ত) as সাংগীতিক.

- § 183. Every verb in Sanskrit, whether in a primitive, causal, desiderative, or frequentative form, may be conjugated in the ten tenses and moods, though the last two derivative forms of verbs are very rarely used except in the Present tense. The senses conveyed by them are usually expressed by other forms or combinations of words; as, जिगमिषति = गंत्मिच्छित; अटाटपते = भूष अटित.
- § 184. Some of the tenses and moods in Sanskrit exactly correspond to the tenses and moods in other languages, and some are peculiar to Sanskrit. In this and the next three Lessons are given their uses and meanings. The Present tense and the Imperative and Benedictive moods are considered in this Lesson.

Present Tense

- § 185. The Present tense is used to denote an action taking place, or a fact existing, at the present time; as जगत: पितरी वंदे (R. I. 1) 'I salute the parents of the Universe.'
- Obs. Strictly speaking, the Present tense in Sanskrit corresponds to the present progressive, imperfect or incomplete form, which expresses the continuouse of an action which is begun. Patañjali says 'अवृत्तस्याविदास शासितव्या भवंती' which indicates that the action denoted by a verb in the Present tense is yet continuing and has not stopped; as, बहृति जलम्यं पिनिध्य गंधानियं (Mu. 1) 'this lady brings (is bringing) water; this (another) grinds (is grinding) odorous substances' एतास्तपिक्षण्यका इत एवाभिवतेते (S'. 1) 'these ascetic-girls come (are coming) in this very direction.' There is no distinct form in Sanskrit to express tims continuous action; hence its usual signification.

It must, however, be remembered that it is only by a special adverb or by the context, that the Present tense can be confined to mean a present act solely; as देवदनो गच्छति (i.e., अधना); or संप्रत्यधीयावहे. The principal use of the Present indefinite is, as observed by Bain (Grammar Page 185) 'to express what is true at all times.' It expresses present time only as representing all time. The permanent arrangements and laws of nature, the peculiarities and propensities of living beings, and whatever is constant. regular, and uniform, have to be represented by the present indefinite'; as सत्संगतिः कथय कि न करोति पंसां (Bh. II. 23) 'say what the company of the good does not do to men '; अस्त्युत्तरस्यां दिशि हिमालयो नाम नगाधिराजः (Ku. I. 1) there is (stands) in the northern direction the lord of mountains called the Himalavas '; so नास्ति जीवितादन्यदभि-मततरमिह सर्वजंतूनां (К. 35); ऋषीणां पुनराद्यानां वाचमर्थोनधावति (U. 1.); न खल बहिरुपाधीन प्रीतियः सश्रयंते (Mal. 1) &c.

- § 186. Besides these general senses, the Present tense in Sanskrit has, like the English present, the following senses:
- (a) It has sometimes the meaning of *immediate future*; as, अयमहमागच्छामि (S'. 3) 'here I come (shall come)'; कदा-गमिष्यसि—एष गच्छामि (S. K.); नन्वयं न भवसि (Mal. 5).
- (b) When an action has just taken place, the Present may be used to denote the recent past action; as, कदा त्वं नगरादागतोऽसि?—अयमागच्छामि (S. K.) 'when did you come from the village? here I come (I have just come).'
- (c) In fables and in recounting past events it is used as if the narrator saw them passing before his eyes; as, हस्ती कृते कस्त्वं (H. 2) 'the elephant asks (asked) who art thou'?
- (d) With words meaning till, as far as, before, when, &c., it has the sense of the Future perfect; as, तद्यावन परापतित तावदसपंतानेन तहगहनेन (U. 4) 'therefore, before he returns (or till he shall have not returned) walk away through this thicket of trees.'

- (e) Sometimes the Present denotes a habitual action such as is represented in English by the past habitual 'used to' or 'would'; as, पातु न प्रथमं व्यवस्यति जलं (S'. 4) 'did not think of drinking water first' (was not in the habit of drinking, &c); so हिरण्यको मोजनं कृत्वा बिलेन्स्विपित (H. 1).
- § 187. The Present is sometimes used for the Future in conditional sentences, or such as imply condition; as, योत्रं ददाति (दाता दास्पति वा) स स्वगं याति (याता यास्पति वा) (S. K.) he who offers (will offer) food goes (will go) to heaven.'
- § 188. When joined with the particle स्म the Present has the sense of the Past; as, कस्मिश्चिद्धने भासुरको नाम सिंह: प्रतिवसित स्म (P. I. 8) 'there lived in a forest a lion named Bhàsuraka '; कीणंति स्म प्राणमूल्येयंशांसि (S'i. XVII. 15) 'bought fame at the cost of their lives.'
- § 189. With interrogatives, the Present often conveys the sense of the Future with reference to a desire; as, कि करोमि क्व गच्छामि (U. 1) ' what shall I do, where shall I go '? कं भोजयिस (S. K.); so कि गच्छामि तपोवनं (Mu. 6).
- (a) When an answer is given to a question, the Present is used in the sense of the Past with the word नन्; as, कटम-कार्यी: किम्-नन् करोमि भो: (S. K.).
- § 190. * With the words पुरा and यावन when used as adverbs, it has the sense of the Future, when certainty is indicated; as, आलोके ते निपतित पुरा (Mc. 88) 'will surely fall in the range of your sight'; यावदस्य दुरात्मन: समुन्मूलनाय समुच्न प्रेषयामि (U. 1) 'I shall send S'atrughna to exterminate this wretch.'
 - Obs. 'Certainty' need not be necessarily meant.

The Imperative Mood

§ 191. This mood is used in the 2nd person in the sense of command, entreaty or gentle advice, as in English; মৃত্যুর ই

^{*} यावत्युरानिपातयोर्लर् । (III. 8. 4.)

- पौरा: (Mk. 10) 'Listen, ye citizens'; परित्रायघ्वं परित्रायघ्वं ! 'help! help!'; हा प्रियसिंख क्वासि देहि मे प्रतिवचनं (U. 1) 'alas, my beloved, where art thou? Give me response'; तृष्णां छिद्धि भज क्षमां जिह मदं (Bh. II.) 'leave off ambition (greedy desire); have forbearance; give up pride.'
- (a) The Imperative in the passive voice is often used as a polite way of expression; as, एतदासनमास्यतां (V. 2) 'here is a seat, please sit down.'
- § 192. The second and third person Imperative is frequently used to express benedictions or blessings; as, प्रत्यक्षाभित्रपन्नस्तनुभिरवतु वस्ताभिराटाभिरोश: (S'.1) 'may S'iva, endowed with those eight visible forms, protect you!'; पर्जन्य: कालवर्षी भवतु जनभनोनंदिनो बांतु वाता: (Mk. 10) 'may rain pour down in season! may winds blow pleasant to the people's mind'; पुत्रभेवगुणोपेतं चक्रवितनमाप्नुहि (S'.1) 'may you get a son possessed of these qualities, who will be a sovereign ruler!'; पुत्रं लभस्वात्मगुणानुह्म (R.V. 34) 'may you get a son worthy of yourself'; तात मे चिरं जीव (U. 4) &c.
- § 193. The Imperative is used in commands and exhortations extending to the future as well as to the present, and is generally used in laws and in laying down precepts, just as the Potential mood is used in the same sense. See Lesson XVIII.
- § 194. There is a use of the second person Imperative, which deserves notice. When 'frequency' or 'repetition of acts' is indicated the imperative second person (Parasm. and Atm.) is repeated, though the subject of the main verb be different and verb be in any tense; as. याहि याहीत याति (S. K.) 'he goes often and often'; so यात यातेती याथ; अधीटव अधीटवेत अ
- Obs. This corresponds to the use of the Imperative mood in Marathi and other languages derived from Sanskrit; as, 'हा गृहस्थ खा खा खातो'; 'बोल बोल बोलतो'; 'पंतोजीने मुलाना मार मार गारिले.'

(a) The Imperative is similarly used (without being repeated) when several acts are spoken of as being done by one person; as, सक्तून पिब धाना: खादेत्यभ्यवहरति (S. K.) he takes his meals, eating barley and tasting fried corn.'

Compare Marathi:—'शेंगा खा, दाणे चाव, पाणी पी, अशा रीतीनें हा सकाळीं चरत असतो'; 'कुठें झाडेंच उपट, कुंडघाच फोड, फुलेंच तोड, फांद्याच मोड, असा त्या दुप्टानें बागेचा अगदीं नाश करून सोडिला.'

The Benedictive Mood

\$ 195. The Benedictive mood (भूयात्-भविषीप्ट) is always used in giving blessings, and in the first person expresses the speaker's wish; as, तिकमन्यदाशास्महे केवल वीरप्रसवा भूयाः (U.I) 'so what else shall we say as a blessing? May you give birth to a warrior'; विधेयामुर्देवाः परमरमणीयां परिणति (Mal. 6) 'may the gods make the end very pleasant'; कतार्या भूयासं (ibid.) 'may I become successful!'

क्य नु खढु संस्थिते कर्मणि सदस्पेरनुज्ञातः श्रमक्छांतमात्मानं विनोदयामि । (S'. 3)

निमधुना करोमि। क्य गच्छामि। क्यं मे शांतिर्भविष्यति। अथवा तमेत्र पिंगलकं गच्छामि कदाचिच्छरणागतं मां रक्षति न प्राणैर्वियो-जयति। (P. I. 16)

ततो दिनेपु गच्छसु पक्षिशावकानाकस्य कोटरमानीय प्रत्यहं खादित स भार्जार: । (H. 1)

तारापीडो देवीमवदत् । अफलिमवाखिलं परयामि जीवितं राज्यं च । अप्रतिविधेये धातरि किं करोमि। तन्मुष्यतां देवि शोकानुबंधः। आधीयतां धैर्ये च धर्मे च धीः। (K.65)

> शुश्रूषस्य गुरून् कुरु प्रियसखीवृत्तिं सपत्नीजने भर्तविश्रकृतापि रोषणतया मास्म प्रतीपं गमः।

भूषिष्टं भन्न दक्षिणा परिजने भाग्येष्यनुत्सेकिनी

गांत्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः॥ (S'.4)

पातुं न प्रथमं व्यवस्यति जलं युष्मात्स्वपीतेषु या

नादत्ते प्रियमंडनापि भवतां रनेहेन या पल्लवम्।
आद्ये वः कुसुमप्रवृत्तिसमये यस्या भवत्युत्सवः
सेयं याति शकुंतला पतिगृहं सर्वेरनुज्ञायताम्॥ (S'.4)

ADDITIONAL SENTENCES FOR EXERCISE

अये उदितभूषिष्ठ एष भगवानशेषभुवनद्वीपदीपकस्तपनः । तमुपतिष्ठे । (Mal. 1)

अनन्यभाजं पितमाप्नुहीति सा तथ्यमेवाभिहिता हरेण । न होश्वरव्याहृतयः कदाचित्पुष्णंति लोके विपरीतमर्थम् ॥ (Ku. III. 63)

षुरीमवस्क्रंद लुनीहि नंदनं मुषाण रत्नानि हरामरांगनाः । विगृह्य चक्रे नमुचिद्विषा बली य इत्थमस्वास्थ्यमहर्दिबं दिवः ॥ (S'i I. 51)

संतः संतु निरंतरं मुकृतिनो विध्वस्तपापीदया
राजानः परिपालयंतु वसुधां धमें स्थिताः सर्वदा ।
काले संतत्विषणो जलमुचः संतु स्थिराः पुण्यतो
मोदंतां घनवद्धवांधत्रमुहृद्गोध्ठीप्रमोदाः प्रजाः । (Mal. 10)
तृष्णां छिद्धि भज क्षमां जिह मदं पापे र्रात मा कृथाः
सत्यं बूह्चनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।
मान्यान्मानय विद्विपोऽध्यनुनय प्रच्छादय स्वान्ःषान्
कीति पालय दुःखिते कुरु दयामेतत्तत्तां वेष्टितम् ।।
(Bh. 11. 77)

कइचैकांत मुखमुपगतो दुःखमेकांततो वा नीचर्गच्छत्युपरि च दशा चक्रनेमिकमेण। (Me. 112) ्र जाडचं थियो हरति सिवति वाचि सत्यं मानोश्रांत विशति पापमपाकरोति । चेतः प्रसादयति दिशु तनोति कीर्ति सत्संगतिः कथय कि न करोति पुंसाम् ॥ (Bh. II. 28)

The serpent having climbed the tree used to eat the young ones of crows.

Arjuna, having strung his bow, says to Karna: 'Are you now ready to fight with me'?

There is a tortoise being carried by two birds on their shoulders.

Why do you abandon me here? What shall I do? To whom shall I go for protection?

I shall just wait for her (use यावत्) sitting under the shade of this tree.

I have just come back from a long travel; and do you tell me to work so soon?

May you both get sons resembling you in all good qualities!

Obey your parents; respect the learned; never speak one word of censure to others; and be content with your position.

May cows give (Ben. of 37) much milk! May the Earth be furnished with all sorts of corn by clouds pouring down in season!

Let spies disguised as ascetics be sent all over his dominions to find out the real state of his kingdom.

He desolated the whole country pulling down houses driving away the people, and burning down their possessions.

LESSON XVIII

The Potential Mood

- § 196. The Potential mood in Sanskrit corresponds to the Subjunctive mood in English and Latin, but it has not all the senses and uses of the English Subjunctive, nor the wide application of the Latin Subjunctive. In English the Subjunctive mood is not used in independent clauses; in Latin, it is used without any preceding verb to express a wish but it is generally used in dependent assertions; but in Sanskrit the Potential mood is used both in independent and dependent assertions; as, नीचरास्य गिरिमधिवते: (Me. 26) कृत्य घटत सुद्ध्यो यदि तत्कृत स्पात् (Mal. 1). We shall now see in what senses it is used in Sanskrit.
- § 197. The Potential expresses (A) probability, command, wish, prayer, hope, and capability; (B) it is used in dependent clauses in which the above senses are implied; and (C) it is used in conditional or hypothetical sentences, in which one statement depends upon another as its reason or condition.

(A)

\$ 198. The senses of 'probability,' 'command' &c. expressed by the Potential are expressed, in English, by 'may,' 'shall,' or 'should,' and often by 'will,' 'would,' 'could,' 'might.' as used in direct assertions; as, कमेत सिकतासु तैलमि यत्ततः पोडयन् (Bh. II. 3) 'one may even get oil from sand, by diligently squeezing it together'; मीर्ये भूषणिकस्यं नरपती को नाम सम्भावयेत् (Mu. 3) 'who, indeed, would think it probable that the Maurya king would sell ornaments?'; जेतारं कार्तिकेयस्य विजयेय (Mv. 3) 'may I conquer the conqueror of Kartikeya?'; मनसिजतरः कुर्योत्मां फलस्य रसझं (M. 4) 'may the tree of Love make me baste the flavour of its fruit?'; कुर्यो हरस्यापि धनाकपाणेर्वेयंच्युति (Ku. III. 10) 'I could make even the Pinaka-weaponed God lose his

strength of mind'; भी भोजनं लभेब (S. K.) 'I pray that I get food.'

- (a) The most general application of the Potential is in giving commands, in laying down precepts or rules for guidance, and in showing obligations of duty, as expressed by shall or should in English; as, ऊनिहवर्ष निखनेत् (Y. III. 1) 'one shall bury a child that is less than two years old'; आपदर्थे धनं रक्षेत् (C. 29) 'one should save wealth against (in order to meet) bad time'; सहसा विदधीत न क्रियां (Ki. II. 30) 'one should not do any act rashly.'
- Obs. Panini lays down that the Potential, as well as the Imperative, is used in directing (a subordinate &c.), giving invitation, expressing permission (to do a thing), in speaking of an honorary office or duty, in asking questions, and in prayers (विधिनमंत्रणामंत्रणाचीष्टसंप्रस्तप्रार्थनेषुलिङ III. 3. 161), and that in the case of direction, permission, and proper (particular) time the Potential, the Imperative and the Potential passive participles may be equally used प्रैषातिसर्गन्नाप्तकालेषु कृत्यारच (III. 3. 163); as, इह भुंजीत-भुंक्तां भवान्; इहासीत भवान् or इहास्यतां आसितव्यं भवता 'you may sit here'; नीचेराख्यं गिरमधिवसे: (Me. 26) 'you may dwell on the mountain' &c. पुत्रमध्यापयेद्भवान् 'you will teach the son as an honorary duty'; कि भो वेदमधीयीय उत तक 'Sir, what shall I learn, the Veda or Logic?'; भोजनं लभेय or लभे ... (S. K.)

The use of the Potential is, however, more common in these senses than that of the Imperative or the participle.

- § 199. When fitness is implied, the potential passive participle or this mood may be used, and sometimes the noun in तू also; as, त्वं कन्यां वहे:, त्वं कन्याया वोढा, or त्वया कन्या वोढव्या (S. K.) 'thou art fit to marry the girl.'
- (a) When 'capability' is implied, the Potential or the potential passive participle may be used; as, भारं देवे बंद् or भारस्त्वया बोडच्य: (S. K.) 'you can earry the load.'

- § 200. *With interrogative words such as, कि, कतर, &c; the Potential or Simple Future is used to imply censure as, दा कतरो वा हरि निदेतु निदिष्यति वा 'who will censure Hari'?
- (a) †When wonder is implied, the Simple Future is used in preference to the Potential, when यदि is not used; as, आरचर्यमंधी नाम कृष्णं द्रक्ष्यति (S. K.) 'it is a wonder that the blind man should see Krishna!'; but आरचर्य यदि सोऽधीयीत 'a wonder if he study.'

(B)

- § 201. The Potential mood is used in dependent sentences implying the senses of hope, prayer, &c. stated in § 197; as, आशंसेऽघीयीय (S. K.) 'I hope I shall learn'; आशंसा न हिं न: प्रेते जीवेम हशमूर्वनि (Bk. XIX. 5) 'we had no hopes that we should live '&c.
- (a) With words implying 'wish' the Potential is used in the sense of the infinitive mood when the agents of both the actions are the same; as, মুজীমনি হভ্জনি (S. K.) = মাৰন্দিভ্জনি 'wishes that he will eat', or 'wishes to eat.'
- § 202. In dependent sentences, the Potential is often used with relative words to denote 'result or purpose'; as, दोषं तु मे कचित्कथय येन स प्रतिविधीयेत (U. 1.) 'but tell me some fault of mine so that (in order that) it may be rectified.'
- \$ 203. ‡When a hope is expressed except by the word किन्नत्, the Potential is generally used; as, कामो मे भूजीत भवान् 'it is my hope that you will eat'; but किन्नजीवित 'I hope he lives'; किन्नद्भर्तुः स्मरसि रसिके त्यं हि तस्य प्रियेति (Mc. 88) 'I hope you remember your master, O pleasing bird, because you are his favourite.'
 - (a) ¶When 'expectation' is implied by such words

[•] किवृत्ते (गृहायां) लिङ्जलूदौ (III. 8. 144)

^{† (}चित्रीकरणे) शेषे लुडयदी । (III. 3. 151)

[‡] कामप्रवेदनेऽकच्चिति । (III. 8. 158)

[🥊] विभाषा धातौ सम्भावनयसनेऽयदि (III. 3. 155)

as, संभावय, अपि, or अपि नाम, the Potential or Simple Future is used except when the word यद is used; as, सम्भावयामि भुंजीत भोक्ष्यते वा भवान् (S. K.) 'I expect you will eat'; अपि नाम भगवतीनीतिविजेष्यते (Mal. 7) 'would (I wish) that the plans of the revered lady become successful?'; अपि जीवेत् स ब्राह्मणशिशुः (U. 2) 'may I expect that the Brahmana boy comes to life?' (Would that he comes to life?) But सम्भावयामि यद्भुंजीथास्त्वम् 'I expect that you will eat.'

(b) *When word expressing 'wish' such as, इष्, कम्, प्रार्थ &c., are used, the Potential or Imperative is used; as, इच्छामि सोमं पिबेत् पिबतु वा भवान् (S. K.) 'I wish your honour will drink Soma.'

204. †With the words काल, वेला, समय the Potential is used when the word यद् occurs in the sentence; as, काल:-समयो-वेला वा यद् भवान्भुजीत 'it is time that your honour should take your meals.'

(C)

\$ 205. In conditional sentences in which one statement is made to depend upon another as its reason or ground, the Potential is used in both the antecedent and the consequent clause, (otherwise called the protasis and apodosis), the former containing the condition or ground of argument, and the latter the conclusion based upon it. The place of 'if' whether expressed or understood, is taken by यदि or चेद; as, यद्यत्र तात: सिन्निहितो भवेत् ततः कि भवेत् (S'. 1) 'if our papa were here to-day—then what would happen?'; देवात्पश्येजंगित विचरन्निच्छ्या मित्रयां चेद् आश्वास्यादी तदन कथ्येमीधवीयामवस्था (Màl. 9) 'if you roaming at will over the world, happen to see my beloved, first comfort her,

[🕈] इच्छार्थेषु लिङ्जलोटौ । (III. 3. 157)

^{† (}कालसमयवेलासु) लिङ्क्यबि । (III. 3. 168)

and then relate the state of Madhav'; so कृत्यं घटेत सुहृदी बिद तत्कृतं स्यात् &c.

Obs. Mark that चेद never stands at the beginning of a sentence.

- \$ 206. In conditional sentences the Present or Simple Future is often used instead of the Potential; as, यदि स्थित्वा दक्ष्यति कुप्यति प्रभु: (Bh. III. 97) 'if the lord get up and see (you), he will be angry'; न चेद्ब्रवीषि प्रश्नानश्नामि त्वां (Dk. II. 6) 'if you do not answer my questions, I shall eat you'; कृष्णं नस्यति चेत्सुलं यास्यति (S. K.) 'if he bow down to Krishna, he will go happity.'
- Obs. (a) Sometimes the Present is used in the protasis and the Potential in the apodosis; as. यदि तस्य प्राणविपत्तिहप-जायते तदिप महदेनो भवेत् (K. 160) 'if his death take place, that also will be a great sin'; so क्षणमप्यवितिष्ठते श्वसन्यदि जंतुनंनु लाभवानसौ (मवेत्) (R. VIII. 87).
- (b) The Imperative is used instead of the Potential, in the apodosis, as a polite way of speaking; as, न चेदन्य-कार्यातिपातो गृहचतामातिथेयसत्कार: (S. 1) if any other duty should not suffer thereby, you might enjoy the hospitality shown to guests.
- (c) When the conditional clause is affirmative and certain as expressed by the indicative mood of the verb, or when both members of the sentence deal with facts, the Present must be used instead of the Potential; as, 'if it rains, we cannot go out' यदि देवो वर्षति तर्हि बयं बहिगँतुं न शननुमः; not देवो वर्षत् &c.

वयस्य किं परमार्थत एव देव्या व्रतनिमित्तोऽयमारंभः स्यात् । (v. s)

यदि स्त्रामीदृशमैक्ष्त्राको राजा रामभदः पश्येत्तदास्य हृदयं स्नेहेनाभिष्यंदेत् । (U. 5) देव यदि चंद्रमस्युष्मा दहने वा शीतलवमंशुमालिनि वा तमः संभाव्यते ततो युवराजेऽपि दोषः। (K. 286)

यदि मे सहसा दर्शनपथान्नापयाति नारोहित वा कैलासशिखर नोत्पतित वा गगनतलं ततः सर्वमेतदेनामुपसृत्य पृच्छामि। (K. 132)

लमेत वा प्रार्थियता न वा श्रियं। श्रिया दुराप: कथभीप्सितो भवेत् । (S'. 3) परोक्षे कार्यहंतारं प्रत्यक्षे प्रियवादिनम् । वर्जयेत्तादुशं मित्रं विषकुम्भं पयोमुखम् ॥ (C. 18) अलब्बं चैव लिप्सेत लब्बं रक्षेदवक्षयात् । रक्षितं वर्धयेत्सम्यग् वृद्धं तीर्थेषु निक्षिपेत् ॥ (H. 2) उत्सिदेश्रिमे लोका न कुर्यों कर्म चेदहम् । संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (Bg. III. 24) भवेदभीष्ममद्रोणं धृतराष्ट्रबलं कथम्। यदि तत्तुल्यकर्मात्र भवान् धूर्यो न युज्यते ॥ (Ve. 3) तनो देवा विधेयासुर्येन रावणवद्वयम् । सपलांश्चाधिजीयास्म संग्रामे च म्बीमहि ॥ (Bk. XIX. 2) आददीवं महार्हाणि तत्र वासांसि सत्वरा: । उद्भृनीयात सत्केत्न् निर्हरेताग्ययंदनम् ॥ (ibid. 8) नानाकल्प्यमिदं ग्लायेद्यत्कुच्छेषु भवानपि । न पृथग्जनवञ्जातु प्रमुह्येत् पण्डितो जनः ॥ (ibid. 17)

ADDITIONAL SENTENCES FOR EXERCISE

अवि नामोर्वशी ---

युद्धा नूपुरशब्दमात्रमपि मे कान्तं श्रुतौ पातबेत् पश्चादेत्य शनैः करांबुजबृते कुर्वीत वा लोचने । हम्येंऽस्मिन्नवतीयं साध्वसवद्यान्मंदायमाना बला-दानीयेत पदात्पदं चतुरया सख्या ममोपातिकम् ॥ (V. 8) इति ध्रुवेच्छामनुशासती सुतां शशाक मेना न नियंतुमुद्यमात् । क ईप्सितार्थस्थिरनिश्चयं मनः पयश्च निम्नाभिमुखं प्रतीपयेत् ॥ (Ku.V.5) फलार्थी नृपतिलोंकान्पालयेद्यत्नमास्थितः । दानमानादितोयेन मालाकारोंऽकुरानिव ॥ (P. I. 8) कौमं संकोचमास्थाय प्रहारानिप मर्षयेत् । प्राप्तकालं तु नीतिज्ञ उत्तिष्ठेत्कृष्णसपंवत् ॥ (H. 3) किंवा तवात्यंतिवयोगमोघे कुर्यामुपेक्षां हतजीवितेऽस्मिन् । स्याद्रक्षणीयं यदि मे न तेजस्त्वदीयमंतर्गतमंतरायः ॥ (R.XIV.65) प्रसह्य मणिमुद्धरेन्मकरवनत्रदंष्ट्राकुरात्

प्रसहय माणमुद्धरन्मकरवक्त्रदेष्ट्राकुरात् समुद्रमपि संतरेत्प्रचल्रद्द्रीममालाकुलम् । भूजंगमपि कोपितं शिरसि पुष्पवद्धारये-श्रतु प्रतिनिविष्टमूर्खंजनिचतमाराधयेत् ॥ (Bh. II. 4) अप्राज्ञेन च कातरेण चं गुणः स्यात्सानुरागेण कः प्रज्ञाविकमशालिनोऽपि हि भवेत्कि भिक्तहीनात्फलम् । प्रज्ञाविकमभक्तयः समुदिता येषां गुणा भूतये ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥ (Mu. 1) अगियं यदि जीवितापहा हृदये कि निहिता न हंति माम् ॥ विषमप्यमृतं क्वचिद्भवेदमृतं वा विषमीश्वरेच्छया ॥ (R. VIII. 46)

While he was thinking how he should accomplish his desired object, the whole night passed away.

How possibly will he be at ease, being plunged into this great ocean of sorrow?

May it be that her agony proceeds from the influence of love!

You should obey your parents and teachers, speak the truth, keep company with the good, and always think of the greatness of God.

It you go out in this pitchy darkness, and bring me flowers from the garden, I shall consider you to be of a fearless mind.

Even if his heart were made of stone, he would be moved to pity at seeing this heart-rending state of the woman.

Having heard that strange account I was at a loss what to say or do next.

One should win over a covetous man by giving him wealth and a fool by acting according to his humour.

Who but the sun can clear the sky of the pollution of nocturnal darkness?

I might overtake even Garuda if he has started before me with this speed of the chariot.

Would that the wretched Chanakya were won over to the side of the Nanda family?

I hope (use কৰিবল্) your religious austerities are being carried on without any obstruction.

LESSON XIX

Imperfect, Perfect, and Aorist

§ 207. 'In English there is only one tense referring to past time, it is the past indefinite or Aorist' (Howard's Note on English verb P. 12); as, 'I walked.' In Sanskrit there are three tenses referring to a past time: Imperfect, Perfect and Aorist. Each of these had originally a peculiar signification. In ancient works, or works composed at a time when, we have reason to believe, Sanskrit was a spoken language, they are found to be used in their exact senses; later on, as Sanskrit became less and less a spoken language, writers began to use these three tenses promiscuously. The senses in which they were originally used are as follows:—

The Imperfect is, according to Panini, अनदातने लड, i.e., it denotes past action done previous to the current day, hence at a time removed from this day. The Perfect is परोक्षे लिट, i.e., it denotes past action done previous to this day, and which was not witnessed by the speaker. The Aorist is merely भुतार्थे लुझ, i.e., it has reference to a past time indefinitely or generally, without reference to any particular time. An action done before to-day is expressed by the Perfect or Imperfect; what remains for the Aorist is, therefore, to express a past action done very recently, say, in the course of the current day or having reference to a present act. Acrist, therefore, merely implies the completion of an action at a past time generally, and also an action done at a very recent time. as during the course of this day. The Imperfect and Perfect are used in narrating events of past occurrence. generally in remote past time, the Aorist is used in dialogues and conversations which refer to recent past actions: but it is not used to denote past specified time, or to narrate events.* Thus in the whole of the Purusha-Sûkt (Rigveda X. 90) the Imperfect or Perfect alone is used, the events narrated referring to a past time, and in Aitareya Brahmana, recent actions are shown by the Aorist; as, स भाम विष्वतो वत्वा अत्यतिष्ठदृशांगुल, गावो ह जित्तरे तस्मात् &c ; अजिन ते वै पुत्रो यजस्व मामनेनित. But later Sanskrit writers lost sight of this difference between the Imperfect, Perfect, and Aorist. and the three are found to be promiscuously used to denote merely a past action, whether recent, remote or witnessed by the speaker; as, तदाहं किमकरवं क्वागमं कि व्यलपमिति सर्वमेव नाज्ञासिषम (K. 166).

§ 208. The Imperfect, besides its general use, is sometimes used to ask a question referring to a recent time;

^{*}For a fuller explanation of the difference between these three tenses, see Prof. R. G. Bhandarkar's Second Book of Sanskrit, Preface to the First Edition.

- as, अगच्छत्कि स पाप 'has he gone to the village?'; but when a remote time is implied, the Perfect alone.should be used; as, कंस जघान कि (S. K.) 'did he_kill Kamsa'?
- § 209. The Rerfect—In the first person the Perfect denotes some distraction or unconscious state of the mind; it should not, therefore, be used in the first person, except in this sense; as, बहु जगदपुरस्तातस्य मता किलाह (S'i. XI. 39) being frenzied, I forsooth prated much before him.'
- (a) It is also used in the first person to conceal the truth from somebody by affirming the opposite of that which is alleged against him; as, किंगेष्ववारसी: कि 'didst thou dwell in the country of the Kalingas?'; नाहं किंगाञ्जाम (S. K.) 'I did not (so much as) go to the Kalingas.'
- § 210. The Aorist—*This tense, besides its general meaning of a recent, indefinite past time, also implies the idea of continuousness. The Imperfect cannot be used in this sense; as, ब्राह्मणेम्यो यायज्ञीवसन्त्रमदात् (not अददात्) 'he gave food to Brahmanas throughout his life.'
- (a) In the case of पुरा 'formerly' not joined with स्म, the Imperfect, Perfect, Aorist or Present may be used; as, वसंतीह पुरा छात्रा अवात्मुरवसञ्जूपूर्वा 'here formerly dwelt pupils.' But with मुरास्म the Present alone is used; as, पजित सम पुरा 'he formerly sacrificed.'
- § 211. The augment of the Aorist is usually cut off after the particle मा or मास्म. In the second person this tense with the augment so cut off has the sense of the imperative mood, and in the first and third, that of the English 'that' with 'may' or 'might' or simply of 'may'; as. वयस्य मा कातरो भू: (M. 4) 'friend, be not afraid'; भर्त्विश्र-कृतापि रोपणतया मास्म प्रतीपं यम: (S'. 4) 'though wronged (ill-treated), do not through anger, go against (the will of) thy husband';

^{*}क्रियाप्रबंधसामीप्ययोः । (III. 3. 185)

मा मूमुहत्खलु भवंतमनन्यजन्मा मा ते मलीमसविकारघना मतिर्मूत्। इत्यादि नन्विह निरथंकभेव... ... (Mal. 1)

'May the Self-born (Cupid) not infatuate thee; may thy mind be not infested with dark thoughts (emotions)—it is but vain to say this or some such thing in this case.'

तपोवनवासिनामुपरोधो मा भृत् । (S'. 1)

नरपतिराहारं निर्वत्यास्थानमंडपमयासीत् । तत्र चायनिपतिभिर-मात्यैभित्रैश्च सह तास्ताः कथाः कुर्वन् मुहूर्तिमिवासांचके । (K. 17)

शुकनासोऽपि महातं कालं तं राज्यभारमनायासेनैव प्रज्ञाबलेन बभार । यथैव राजा सर्वकार्याण्यकार्षीत्तद्वदसाविप द्विगुणितप्रजानुराग-इचकार । (K. 58)

> आविर्भूतज्योतियां ब्राह्मणानां ये ज्याहारास्तेषु मा संशयोऽभूत् ॥ (U. 4) जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः । अगृष्नुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ (R. I. 21) अधिगतपरमार्थान्पंडितान्मावमंस्था-स्तुणमिव छषुछक्ष्मीनैव तान्संरुणद्भि । (Bh. II. 17)

ADDITIONAL SENTENCES FOR EXERCISE

्र चंडवर्मा प्राणेरेनं न व्ययूयुजत् । अपि त्वनीनयदपनीताशेषशत्यमकल्पसंघो वंघनगृहमजीगणच्च गणकसंघेरद्यैव क्षपावसाने विवाहनीया राजदुहितेति । (Dk. II. 1)

दिशः प्रसेदुर्मस्तो ववुः मुखाः प्रदक्षिणाचिहंविरग्निरादवे । बभूव सर्व शुभशंसि तत्क्षणं भवो हि लोकाभ्युदयाय तादृशाम् ॥ (R. III. 14) वा भूवाश्रमणीडेति परिमेयपुरःसरौ । जनुभाविवशेषातु सेनापरिवृताविव ॥ (R. I 37) भूयस्तपोव्ययो मा भूद्राल्मोकेरिति सोऽत्यगात् । मैथिलीतनयोद्गीतिनःस्पंदमृगमाश्रमम् ॥ (R. XV. 37) वर्लेव्यं मास्म गमः पार्थं नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ (Bg. II. 3)

When I knew that my friends had heard me prate in my sleep, I felt ashamed.

Do not be (भू) anxious on this point; my father will take care of (चित्) your son in your absence.

He spent the whole day in the company of his friends, now by conversing with them on scriptural points, and now by engaging in drawing pictures.

Why have you spoilt my book?—No, Sir, I did not even look (दश्) at it.

When I went to see him I did not find him at home.

Our father has divided the whole ancestral property that we might not afterwards quarrel with one another.

The king has stationed (स्थापय aor.) his guards around all hermitages that the ascetics might not be disturbed (aor. pass. of the caus. of अर्द) in their penances.

I am glad to find that your attempts at improving the condition of the poor have been crowned with success.

The witnesses of the plaintiff have all come; let, therefore, the hearing of the case be proceeded with.

Having spent his life in hunting for many years he at last accidentally fell a victim into the jaws of a fierce tiger.

LESSON XX The two Futures & the Conditional

- § 212. In English futurity is expressed by will or shall; in Sanskrit there are two different tenses to denote a future action; the First or Periphrastic Future, and the Second or Simple Future. The original distinction between the two is nearly the same as between Imperfect and Aorist. except this, that the latter refers to a past time, the former to a future one; in other words, the First Future denotes an action which is not to take place in the course of the current day, while the Second Future refers to a future time generally or indefinitely, as also to a recent future action. Thus the First Future denotes a remote future time not of to-day; while the Second Future is employed to denote indefinite future time, to-day's future time, and recent and future continuous time; as, पंचपैरहोभिर्वयमेव तत्र गंतार: (Mu. 5) ' we ourselves shall go there in five or six days'; एते...उन्मुलितार: कपिकेतनेन (Ki. III. 22) 'they will be extirpated by Ariuna (the monkey-bannered) ': यास्यत्यदा ब्राइंतला (S'. 4) 'S'akuntala will depart (departs) to-day '; सेविष्यंते नयनसूभगं खे भवन्तं बलाकाः (Mc. 9) 'cranes will wait (at some future time) upon thee, lovely to behold; in the sky.' Writers are not so loose in the use of these two tenses, as in the use of the three past tenses. The Periphrastic Future is far less frequently used; and where it is used, it generally denotes a remote (not to-day's) future action; while the Simple Future is used to denote any indefinite future action.
- § 213. When the close proximity of a future action is intended, the Present or the Future may be used; as, कदा गिमध्यसि—एष गच्छामि गिमध्यमि वा (S. K.) 'when will you go? I shall just go.'
 - § 214. *When hope is expressed in a conditional

^{*}आशंसायां भूतवच्य (III. 8. 132)

form, the Aorist, the Present, or Simple 'Future is used in both the clauses to denote a future time; as, देवरचंदवर्षीद् वर्षति विषयति वा घान्यमवाप्स्म वपामो वप्स्यामो वा (S. K.) 'if it were to rain we should sow corn.'

- § 215. Sometimes the Simple Future is used in the sense of the Imperative as a courteous way of telling one to do a thing; as, तदा मम पाशांश्छेत्स्यसि (H. 1) 'afterwards cut my bonds'; so पश्चात्सरः प्रति गमिष्यसि मानसं तत् (V. 4) 'this corresponds to the polite form of expression in English'; as, 'you will see me at the station to-morrow at twelve noon.'
- \$ 216. The Conditional is used in those conditional sentences in which the non-performance of the action is implied, or 'where the falsity of the antecedent is implied as a matter of fact.' It usually corresponds to the English pluperfect Conditional and must in Sanskrit be used in both the antecedent and the consequent clauses; as, यदि सुरिभमवाप्स्यस्तन्मुखोच्छ्वासगंधं तव र रितरभविष्यत्पुदरीके किमिस्मन् (V. 4) 'if you had felt (which you clearly have not) the fragrant smell of her breath, would you have thad any liking for this lotus'?

Bhatti's use of the Conditional (Canto 21) is much wider, but it is not supported by classical usage.

N. B.—The Sanskrit Conditional should not be used in those conditional sentences, where it is merely implied that under a supposed condition, such a consequence would follow; as, 'if he were here, he would defend his country bravely'; 'if I could agree to his your plan I would rather die than live.' In translating such sentences the Potential is used: as, यदि सोऽत्र सिन्नहितो भवेत्तीह स्वदेशं वीरवद्रक्षेत.

Additional Remarks on the use of the Tenses & Moods

§ 217. The intricacies and details of the several forms of the Present, Past, and Future are not found in Sanskrit. There is one principal tense, and the different forms are usually expressed by that tense. Even in English forms like the future progressive passive, future progressive passive continuous, are of a modern growth, and are not of frequent occurrence. Hence it is that a student of Sanskrit generally finds it difficult to translate the multifarious forms of these tenses into their corresponding Sanskrit equivalents. Some hints on this point are given in the following sections, stating in more detail what has been given in the three preceding lessons.

Present, Past, and Future

- § 218. As before observed, the Present tense in its simple form (called the present indefinite) has in Sanskrit most of the senses which it has in English (§ 186). The English Past tense has according to the usage of classical authors at least, come to be expressed by any of the three tenses referring to a past action, and future time is generally denoted by the two Future forms in Sanskrit, and sometimes by the Potential mood (§ 198). But the several forms of the different tenses are not considered by Sanskrit writers; if they are to be translated into Sanskrit, other forms have to be used for them.
- § 219. The continuous forms, called 'present continuous,' 'past continuous,' and 'future continuous,' may be generally translated into Sanskrit by merely putting the simple forms of the tenses, as, 'he is studying his lesson' स पाटमधीत, and not अधीयानोऽस्ति; for the progressive or continuous form is a true or strict present tense (Bain's Grammar. P. 186); 'the boys are now playing' बालका अधूना

क्रीडन्ति, 'the sun was shining' रिवरतपत् (not तपन् आसीत्)। 'he will be preparing his lesson' स पाठमध्येष्यते.

Obs. The present participle with आस is used in those cases where a regular continuity of action is intended to be expressed, such as is stated in § 145. When these continuous forms occur in subordinate sentences, the locative absolute of the present participle may be conveniently used; 'while the minister was speaking, a messenger entered the assembly' भाषमाणेडमात्ये कश्चित्रतः सभा प्राविशत.

§ 220. The emphatic forms, which exist only for the Present and Past, may be translated by एव, नूनं, खलु, or some such word expressing certainty, with the simple forms; as, 'I do consider thee guilty' अहं त्वामपराधिन मन्ये खलु—एव, or नूनं त्वां....मन्ये; 'he did tell a lie' सोऽसत्यमभापतव or अभाषत खलु.

Perfect and its continuous Forms

- § 221. The Present Perfect is more strictly expressed by the Aorist, or by the past participle of the root; as, 'what sin I have committed by day' यदहना पापमकार्षम्; 'I have done my work' अहं मम कार्य संपादितवान्; or sometimes by the Imperfect, and the Perfect also; as, 'he has finished his speech' स भाषणमवसितवान् or भाषणाद्वयरंसीत् or व्यरमत् or विरराम.
- § 222. The Past Perfect or Pluperfect may in dependent sentences be translated by the locative absolute or gerund; as, 'when he had departed I came back' तस्मिन्नपकांतेऽहं प्रत्या-गच्छम्; 'after I had prepared my lessons, I went to school' पाठानधीत्य शालामगच्छम्; or sometimes by the past participle alone; as, 'I said to him who had thus psoken 'go now' इत्युक्तवंतं व्रज साधयेत्यहमब्रवम्; 'he cured him who had been wounded' क्षतमिचिक्त्सत.
- § 223. The Future Perfect may be expressed by the Potential of \(\mathbf{Y} \) with the past part. of the verb; or better

by the passive or impersonal construction; 'as, he will have gone there by this time' अनेन समयेन स तत्र गतो भवेत्, or तेन तत्र गंतव्यं.

- § 224. The Perfect continuous forms I have been doing,' 'I had been doing,' 'I shall have been doing,' may be translated by (a) the simple tense with words of time; as, तो चिरानिवसत: (H.C.2); (b) by present participles with the corresponding tenses of आस्, वस् or स्था (§ 145); or (c) more idiomatically, by the genitive of the present participle, made to qualify the subject, with words expressive of time; as, 'I have been doing it for three days' इवं कुवंतो मम दिनत्रयं जातं; 'how long had he been staying there'? तस्य तत्र स्थितस्य कियान कालो व्यतीत:.
- \$ 225. The prospective or intentional forms, i.e., 'he is going or is about to do,' 'he was about to do' and 'he will be about to do,' may be expressed by the words काम or मन: joined to the Infinitive of the verbs (§ 181); as, कर्तुकामोऽस्ति-बभ्व-भविष्यति वा; and in subordinate sentences, they may be translated by the future participles also; as, 'when he was about to go I spoke to him thus' गमिष्यंतं-गंतुकामं तमहमेवमवोचम्.

Will and Shall

- § 226. Shall in the 1st person and will in the 2nd and Brd persons expressing mere futurity, may be translated by the Simple Future or Potential; as, 'I shall do it' बहं तत्कुर्या or करिष्यामि; 'he will go there 'स तत्र गच्छेत् or गमिष्यति.
- § 227. Will in the 1st person showing 'intention or resolution on the part of the agent' may be expressed by the Present tense of verbs meaning 'to wish,' or more generally by the Simple Future with एव or similar words showing certainty: as, 'I will do it' अहं तत्कर्तृमिच्छामि or generally अहं तत्करिष्याम्येव; 'even if death be the result, I will do it.' यद्यपि तनमृत्युपयंवसायि भवेत् तथाप्यहं सत्करिष्याम्येव

- § 228. Shall in the 2nd and 3rd persons, showing (1) command or threat, or self-determination on the part of the speaker may be translated by the Potential mood or by some word meaning 'to command' such as, आज्ञापय, or by the Future of the causal of the verb, the subject of the causal being the speaker; as 'the son shall obey his father 'पुत्र: पितुराज्ञामन् रुध्येत ; 'thou shall go to the castle, 'i.e., 'I command thee to go '&c. दर्ग गत त्वामाज्ञापयामि: 'he shall do it ' अहं तं तत्कारियष्यामि, अहं तं गमियष्यामि &c . . or sometimes by the use of the potential passive participle with or without एव, अवस्य &c. as, 'thou shall not kill him 'त्वया स नैव हतव्य: ; 'thou shalt not move even a step from this place 'त्वयास्मात्स्थानात्पदात्पदमपि न दातव्यं (2) When shall shows promise, it may be translated by the Potential or Simple Future of the verb with a word expressing 'certainty'; as, 'he shall be my prime minister' स भम प्रधानसचिवो भवेत (भविष्यति) इत्यहं निश्चयन कथयामि or तं प्रधान-सचिवं करिष्याम्येव.
- § 229. Shall in indirect speeches, expressing futurity in all persons, may be expressed by the Simple Future or Potential; as, 'you say you shall do it ' वयं तत्करिष्याम: कुर्याम इति यूयं भणथ. Will showing determination on the part of the agent and used in all persons, may be translated as in § 227. 'He says he will write' अहमवश्य लेखिष्यामीति स वदति.
- § 230. Will and Shall occurring in interrogative sentences in all persons except the 1st, and expressing will or wish on the part of the person interrogated, may be translated by the Potential or Imperative when referring to another's will, and by roots meaning 'wish' when referring to the will of the subject of the sentence; as, 'shall I or he go'? गच्छेयं or गच्छानि कि, गच्छेत् (गच्छेत्) कि; 'shall you ge'? गच्छेतं कि or गतुं शक्तुयात कि; 'will you or he go'? गतुंगिच्छक or इच्छिति कि; but when will interrogatively used morely refers to futurity, the Simple Future is used; as,

* will he go there '? तत्र गमिष्यति कि; 'will you come to my house '? सम गृहमागमिष्यथ कि.

Should and Would

- § 231. Should expressing contingent futurity, obligation or duty, is translated by the Potential mood (§ 198), or by the potential passive participle; when it shows some doubt or diffidence as, in 'I should think so,' we may say इति मे वितर्क: or मित:
- § 232. Would showing contingency or wish is expressed by the Potential (§ 198); when it shows habitual action it may be translated by the Present tense alone; as, कालं नयिक 'would pass his time'; पातु न प्रयमं व्यवस्यित जलं (S'. 4) 'she *would not drink water first'; 'would that he were present' यदि सोऽत्र सिन्नाहित: स्यात् तिह अहो शोभनं भवेत्.
- (a) In interrogative sentences, would and should are translated much in the same way as 'will,' and 'shall'; as, 'should I or he go out'? बहिर्गच्छेयं—गच्छानि (गच्छेत् or गच्छत्) कि: 'would you do this?' यूयमेतत्करिष्यथ कि or कर्तृमिच्छथ कि. according to the sense.

May (might) and Can (could)

- § 233. May in its senses of 'possibility' 'permission,' 'purpose' is expressed by the Potential; as, अक्षेदींच्येपमिति प्रत्यहमत्रायामि 'I come here every day that I may play at dice'; but when it expresses a wish, it is translated by the Potential, the Imperative, or Benedictive.
- § 234. Can (could) always shows power, and not permission, and is expressed in Sanskrit by words meaning to be able with the Infinitive of the main verb, as, I can do it 'तत्कतुँ शक्तोमि, समर्थः, पारयामि &c.
- § 235. Might is usually expressed by the Potential' as, 'it might be so' एवं स्यात्; or sometimes by using the potential passive participle; as 'he might be my friend कदाचिदनेन मम मित्रेण अविवन्धं

(a) Might used with the Perfect tense may be expressed by the potential or past passive participle when it denotes possibility'; as 'he might have done it' तेनंतत्कृतं स्यात्—कर्तव्यं; so also 'I could have done it' मयेतत्कर्तं शक्यमासीत् (किन्तु न कृतं)

Must and Ought

- § 236. Must in its senses of 'necessity, 'force from without,' 'certainty or necessary inference' is always expressed by the potential passive participle; as 'you must go' 'त्वया गंतव्यं; 'he must obey me' अहं तेनान्रोद्धव्यः.
- § 237. Ought is expressed in the same way; as, 'you ought to learn it' त्ययेदं (अवश्यं) अध्येतव्यं, and sometimes by the Infinitive with अहं. Used with the Perfect tense, must and ought may be translated by the Potential with a past participle or by the potential passive participle; as, 'he must have come home' स गृहमागतो भवेत् or तेन गृहमागंतव्यं; स्वमनया प्रस्टव्यं (M. 4) 'she ought to have asked you so'; 'you ought to have told me this' इदं त्वया मह्यं कथ्यितव्यं.

The Subjunctive Mood

- § 238. There are three principal forms in which the Subjunctive mood occurs in English; the present, past and pluperfect. When the Subjunctive mood is used in the present in dependent clauses governed by verbs of 'command,' 'advise' &c., is used after verbs of hoping, praying &c. and after lest, it should be translated in Sanskrit by the Potential mood or Imperative; as, 'I order that he be hanged' स शूलमारोप्येत or आरोप्यतां इत्यहमाज्ञापयामि; 'I hope I come out successful in this affair' अस्मिन्कार्ये विजयी भवेयमित्याशंसे or अपि नाम विजयी भवेयं (§ 203); 'save her, lest her indisposition increase' परित्रायतामेना भवान्। मा अस्व। वकारो वर्षताम्.
- § 239. In conditional sentences where the Subjunctive is expressed by the Present tense in both the clauses, it.

may be translated according to § 206; as, 'if you go I go' यदि यूयं गच्छथ (गिमष्याथ or गच्छेत) तींह अहं गच्छामि (गिमष्यामि or गच्छेयं); if it rain we shall not be able to go out' यदि देवो वर्षेत् (वर्षेति वर्षिष्यिति वा) तींह वयं बहिर्गतु न शक्तुयाम (शक्ष्यामः) &c.

\$ 240. When the Subjunctive mood occurs in conditional sentences with the Past tense, the Potential mood is used in both the clauses; 'if he were here, he would accompany me 'यवत्र स भवेतन्यया सहागच्छेत्. But when the past subjunctive implies a denial or falsity of the antecedent, the Potential cannot be used, but the Conditional (§ 216); as, 'if the book were in the library (as it is not), it should be given to you बर्वि तल्युस्तकं प्रयालयंडमियप्तदि तचुडमभ्यं अदास्यत्. Thus in translating the three sentences 'if the book is (as I know it is) in the library, you may take it, 'if it be (I am uncertain) there, you may take it, 'and 'if it were (as I know it is not) you might take it,' the Present or Potential may be used in the first two, and the Conditional in the last.

§ 241. The Pluperfect Conditional is always expressed by the Sanskrit Conditional (§ 216).

तदाकण्यं दमनकिश्चन्तयामास । युद्धाय कृतिनिश्चयोऽयं दश्यते दुरात्मा । तद्यदि कदाचित्तीक्ष्णशृंगाभ्यां स्वामिनं प्रहरिष्यति तन्महान-नर्थः संपत्स्यते ।

युवराज किं न जितं देवेन तारापीडेन यञ्जेष्यसि । कानि द्वीपां-तराणि नात्मीकृतानि यान्यात्मीकरिष्यसि । कानि रानानि नोपार्जितानि यान्युपार्जियष्यसि । (K. 117)

तौ चेद्राजपुत्रौ निरुपद्रवाववर्धिष्येतामियता कालेन तवेमां वयोवस्थान स्प्रस्येताम् । (Dk. II.3) तया देवतयास्मै स्वप्ने समादिष्टम् । उत्पत्स्यते तवैकः पुत्रो जनि-ष्यते चैका दुहिता । स तु तस्याः पाणिप्राहकमनुजीविष्यति ।

(Dk. II. 6)

गामवास्यत्कथं नागो मृणालमृदुभिः फणैः ।

आ रसातलमूलान्वमवालंबिष्यथा न चेत् ॥ (Ku. VI. 68)

राजन्प्रजासु ते किश्चदपचारः प्रवर्तते ।

तमन्विष्य प्रशमयंभीवितासि ततः कृती ॥ (R. XV. 47)

अकरिष्यदसौ पापमतिनिष्करुणैत्र सा ।

नाभविष्यमहं तत्र यदि तत्परिपंथिनी ॥ (Mal. 9)

सिःयंति कर्मसु महत्स्त्रपि यनियोज्याः

संभावनागुणमवेहि तमीस्वराणाम्।

किं वा ऽभविष्यदरुणस्तमसां विभेत्ता

सन्तं चेइस्रकिरणो धुरि नाकरिष्यत् ॥ (S'. 7)

ADDITIONAL SENTENCES FOR EXERCISE

भागुरायण: — कुमार न कदाचिदपि शकददासोऽमात्यराक्षसस्याग्रतोऽश्रं छेखो मया लिखित इति प्रतिपत्स्यते । अतोऽन्यिल्लिखितमानीयतामस्य यतो वर्णसंदाद एवैतत्सर्वं विभावियष्यति । (Mu. 5)

रात्रिगंमिष्यति भविष्यति सुप्रभातं

भास्वानुबेष्यति हसिष्यति चक्रवालम् ।

इत्यं विचिन्तयति कोषगते द्विरेफे

हा हंत हंत निलनीं गज उज्जहार ॥ (Su.)

परस्परेण स्पृहणीयशोभं न चेदिवं द्वंद्वमयोजयिष्यत् ।

अस्मिन्द्वये रूपविधानयत्नः पत्युः प्रजानां विफलोऽभविष्यत् ॥ (Ku.VII.66)

बदा ते मोहकलिलं युद्धिर्व्यतितरिष्यति । तदा गन्तासि निवदं श्रोतन्यस्य श्रुतस्य च ॥ श्रृतिविप्रतिपन्ना ते यवा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्त्यति ॥ (Bg. II. 52-8)
भयाद्रणादुपरतं मंस्यंते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यति लाघवम् ॥ (Bg. II. 35)
मिच्चतः सर्बदुर्गाणि मत्प्रसादात्तरिष्यति ।
अथ चेत्वमहुंकारान्न श्रोष्यति विनंक्ष्यति ॥ (Bg. XVIII 58)
परिणेष्यति पार्वतीं यदा तपसा तत्प्रवणीकृतो हरः ।
उपलब्धमुखस्तदा स्मरं बपुषा स्वेन नियोजयिष्यति ॥ (Ku. IV. 42)

Let all the subjects be informed that Chandragupta himself will henceforth look to the affairs of the state.

You will get your desired object, if you only attempt to get it.

'All this,' said the sage, 'will happen (पद with स) in the Kali age yet to come, and men will commit various sins.'

If that boy had been brought up with care from his childhood, I am sure he would have now grown as old as this boy.

Friends will swarm round a man by hundreds in days of prosperity, but in adversity they will leave him.

If a king were not prompt in inflicting punishment on defaulters, the stronger would prey upon the weaker.

If you and Gopala were here, you could hardly bear to see the dreadful sight.

A stag once proudly said to himself that if his legs had been similar to his horns, no animal on the earth would have been able to equal (বুজ্) him in beauty.

If Rama had not gone there just at the moment, the whole house would have been burnt down.

Had I not then remained quite indifferent, I should have incurred the displeasure of the king.

That he would now come back and joyfully spend his days with us, is next to impossible.

Had I but served my God with half the zeal I served my King he would not have given me over naked to my enemies.

LESSON XXI

Particles

अंग, अथ, अधिकृत्य, अपि, अयि, अये, अहह & अहो

- § 242. There are several particles given under the head of 'Avyayas' in Panini, Amarakosha, and in the Ganaratnamahodadhi of Vardhamana. Some of them are very useful as short connecting words, and, as such, their meaning must be accurately understood. Some of the more common of such particles are considered in this and the next seven lessons.
- § 243. *अंग by itself is used as a vocative particle; as, तन्मन्ये क्वचिदंग मृङ्गतरुणेनास्वादिता मालती (G. M.) 'hence, Sir, I think the Malati flower was somewhere tasted by a young bee'; अंग किच्चत्कुशली तात: (K. 221); प्रमुरिप जनकानामंग भो याचकस्ते (Mv. 3); or as a particle showing respect or reverence; as, अंग विद्वन्माणवकमध्यापय (G. M.) 'learned Sir, teach Manayaka.'
- (a) It is sometimes used with कि and means much the same as किम्त or किपुन: 'how much more,' 'how much less'; as, तृणेन कार्य भवतीश्वराणां किमंग वाग्यस्तवता नरेण (P. I. 1) 'rich persons (even) have need of a blade of grass; much more of a man possessed of speech and hands.'

[🕏] अंग पूजासंबोधनयोः । (ग. म.)

§ 2:4. *अथ is used in these senses :—(1) As a sign of auspiciousness: अथातो बहाजिज्ञासा (S. B.) 'henceforth the inquiry about Brahma'; (2) marking the beginning of a statement; अयेदमारभ्यते द्वितीयं तंत्रं (P. II.) 'now (here) begins the second Tantra (book) '; (3) 'afterwards, ' then '; पय प्रजानामिषप: प्रभाते वनाय घेनुं मुमोच (R. II. 1) ' afterwards the lord of men in the morning let loose the cow to go to the forest '; often used as a correlative of यदि or चेद in this sense : न चेन्मनिकुमारोऽयमथ कोऽस्य व्यपदेश: (S'. 7); (4) asking a question: ध्य शक्तोऽसि भोक्त (G. M.); often with the interrogative word itself क्षथ सा किमाल्यस्य राजर्षे: पत्नी (S'. 7); (5) 'and, ' 'also': भीमोऽषार्जन: (G. M.) 'Bhima and (as well as) Arjuna '; गणित-यथ कलां कीशिकीं (Mk. 1) 'Mathematics as also the Kaus'iki art '; (6)' if, ' ' supposing that, ' ' in case '; अथ कौतूकमावेदयामि (K. 144) 'if you have a curiosity, I shall relate (it) '; अय सरणमवश्यमेव जंतो: (Ve. 3) 'in case (but if) death is certain to befall man '; (7) ' totality, ' ' entirety ' ; अथ धर्म व्याख्यास्याम: (G. M.) 'we shall explain the whole Duty (duty in its entirety)'; (8) 'doubt,' 'uncertainty'; शब्दो नित्योऽयानित्य (G. M.).

Obs. Lexicons mention also अधिकार; 'अथ समास:' but (1) and (2) and अधिकार are identical, in-as-much as they all mark the beginning of a statement; so also अन्वादेश (re-employment of the same word in a subsequent part of the sentence) and प्रतिज्ञा (affirmation, proposition).

§ 245. अथ joined with कि means 'what else,' 'yes," 'emactly so'; as, शकार:—चेट प्रवहणमागतं। चेट:—अथ कि (Mt. 8) 'S'akara—has the carriage arrived? Servant—yes, (exactly).'

(a) अय वा is used like the disjunctive 'or' in English; but more generally it is used to correct or modify a former

मंगलानंतरारंभप्रश्नकात्त्न्यं ज्वया ज्वया (ज.)
 अयोब स्यातां समुख्यये।
 मंगले संशयारंभाधिकारानंतरेषु च।
 अन्यादेशे प्रतिज्ञायां प्रश्नताकत्यकोरपि।।(हे.)

statement in the sense of 'or why' 'or rather', as, दीर्ये कि न सहस्रधाहमय ना रामेण कि दुष्करं (U.6)' why am I not shattered to thousands of pieces?—or why (I should not say so) what is impossible to be done by Rama?'

\$ 246. The gerundive participle अधिकृत्य is used in the sense of 'regarding,' 'with respect to,' 'referring to,' and governs the Accusative; as, अय कतमं पुनऋंतुमधिकृत्य गास्यामि (S'. 1) 'but referring to which season shall I sing'? चिह्रय is used in the same way in the sense of 'with reference to,' 'towards'; as, स्वपुरमुद्दिश्य प्रतस्थे (H. 4) 'he set out towards his town'; किमुद्दिश्यामि ऋषयो मत्सकाशं प्रेषिताः स्यः (S'. 5) 'with what object (with reference to what) may these sages have been sent to me'?

§ 247. *अपि has the following senses:—(1) 'Though. 'even if'; पातितोऽपि कराघातै: (Bh. II. 85) 'though made to fall down by the strokes of the hand '; (2) ' even '; इयमधिक-मनोज्ञा वल्कलेनापि तन्त्री (S'. 1) ' this slender-bodied girl appears more charming even by means of the bark-garment ; (3) 'also,' 'and also,' 'on one's part'; राजापि मनिवानयमंगी-कृत्यातिष्ठत् (Dk. I. 1) 'the king, on his part, (and the king also) accepted the words of the sage and remained (quiet)'; विष्णसर्मणापि राजपुत्राः पाठिताः (P. I.) 'Vishnus'arman, on his part, taught the Princes '; अपि सिंच अपि स्तृहि (S. K.) 'sprinkle and pray'; अस्ति मे सोदरस्नेहोप्येतेष (S'. 1) 'I have also a sisterly affection for them'; (4) In asking questions, in which case it is used first; अपि तपी वर्धते (S'. 1) 'is your penance prospering '?; अप्येतत्तपोवनं (U. 2) 'can (may) this be the penance-forest'?; (5) 'Doubt' or 'uncertainty'; अपि चोरो भवेत (G. M.) 'may he be a thief?' (I am not certain about it); (6) 'Hope,' 'expectation'; अपि जीवेत्स

^{*} गर्हासमुच्चयप्रश्नशंकासंभावनास्विप (अ.) अपि संभावनाप्रश्नशंकागर्हासमुच्चये । तथायुक्तपदार्थेषु कामचारकिक्ससु च ॥ (वि.)

बाह्मणशिशुः (U. 2) 'I hope the Brahmana boy will come to life.'

Obs. In the last sense अपि is generally joined with नाम; तदिप नाम रामभद्र: पुनरपीदं वनमलंकुर्यात् (U. 2) 'then I expect that Rama will again grace this forest (with his presence).'

Note.—Other senses are also mentioned; as गहीं 'censure'; चिन्देवदसमिप स्तुयाहृषलं (S. K.) 'fie upon Devadatta, he will even praise a S'udra' (so culpable is he); पदार्थ 'the sense of word understood'; सीपपोपि स्यात् (S. K.) 'even a drop of clarified butter'; and कामचारिक्रया or अन्वसमं 'permission to do as one likes'; अपि स्तुहि 'you may pray, (if you like)'; so अपि स्तुहचपि सेधासमास्त्रथ्यमुक्तं नराशन (Bk. VIII. 92).

- (a) After words expressing number अपि has the sense of 'totality'; as, सर्वेरिप राज्ञां प्रयोजनं (P. I. 1) 'kings have need of all (not excluding even one)'; so चतुर्णामिप वर्णानाम्.
- (b) Joined to interrogative pronouns and their derivatives, it has the sense of 'any,' and sometimes that of 'indescribable,' see § 185.
- (c) यद्यपि—तथापि are correlatives, and mean 'though—yet still or nevertheless.'
- § 248. *अय is used (1) as a gentle address in the sense of 'friend, prythee'; as, अयि विवेकविश्रांतमभिहितं (M. I) 'friend.you have said something void of judgment'; अयि मात-देवयजनसंभवे देवि सीते (U. 4) 'O darling Sità, born from the sacrifice to the gods'; (2) In asking a gentle question; अपि जीवितनाय जीविस (Ku. IV. 3) 'lord of my life, art thou alive'?
- § 249. अये is principally used to express (1) "surprise," wonder'; अये भगतत्परंघती (U. 5) "Oh! it is the revere! Arundhati'; so अये मय्येव भरकुटीघर: संवृत्तः (U. 5): (2) "grief." dejection,' "fear'; अये देवपाद पद्मोषजीविनोवस्येदम् (Ma. 1)

[🕈] अपि प्रक्रानुनययोस्तया संबोधनेपि च (मे.)

'alas! this is the state of a servant of the lotus-like feet of His Majesty.'

\$ 250. †अहह is used to denote (1) joy, astonishment, or amazement, and (2) grief or excessive torment; अहह महतां निःसीमानश्चरित्रविभूतयः (Bh. II. 35) 'Oh, the greatness of the life of the great is indeed infinite!'; अहह दास्णो क्यानिर्यातः (U. 2) 'Oh! it is a terrible thunder-stroke'; अहह कष्टमपण्डितता विधेः (Bh. III. 110) 'Oh. Alas, the folly of the creator!'

\$ 251. *अहो (1) is a vocative particle; as. अहो राजानः 'O kings'; (2) it is very generally used with adjectives and nouns in the sense of 'Oh', 'O how' expressive of joy, grief, or sorrow; as, अहो मधुरमासां कन्यकानां दर्शनं (S'. 1) 'O how pleasing is the sight of these girls!'; अहो सर्वास्वनवस्यास्वनवस्या रूपस्य (M. 2) 'Oh! the faultlessness of beauty in all states!' (how faultless is beauty &c.); अहो विपाक: (U. 4) 'Oh this change of state!'; अहो उन्मीलंति वेदना: (U. 4); (3) it sometimes denotes surprise as caused by meeting with some person or thing unexpectedly; as, अहो बकुलाविलका (M. 1) 'Oh, it is Bakulàvalikà!'

अहो सर्वास्वत्रस्थासु चारुता शोमां पुष्यति । (M. 2)

सर्व: कांतमात्मीयं पश्यति । अहं तु तामेवाश्रमळळामभूतां शकुंतळा-षिकृत्य ब्रवीमि । (S'. 2)

अहो दीन्तिमतोऽिं विश्वसनीयतास्य वपुषः । अथवीपपन्नमेतद-स्मिन्निषकल्पे राजनि । (S'. 2)

अपि ज्ञायते कतमेन दिग्मागेन गतः स जाल्म इति । (V. 1)

[†] अहहेत्वद्भुते खेदे परिक्लेशप्रकर्षयोः (मे.)

अहो धिगर्थे शोके च करुणार्थविषादयोः ।
 संबोधने प्रशंसायां विस्मये पादपूरणे ।। (मे.)

अयि जात कथियत्वय कथिय । (U. 4)

कथर्म।इरोन सह वत्सस्य चंद्रकेतोईद्वसंप्रहारमनुजानीयाम् । अथ वा **इश्वाकुगृह**वृद्धा वयम् । प्रत्युएस्थिते च का गतिः । (U. 5)

अतिप्रबलिपपासावसन्नानि गतुमल्पमपि में नालमंगकाति । अलमप्रमु-रस्प्यात्मनः । सीदति में हृदयम् । अंथकारतामुपयाति चक्षुः । अपि नाम खलो विधिरनिच्छतोऽपि में मरणमधैयोपपादयेत् । (K. 36)

अहो प्रभावो महाःमनाम् । अत्र शाश्वतं विरोधमपहायोपशांतांतरा-त्मानस्तिर्येचोऽपि तपोवनवसतिसुखमनुभवंति । (K. 45)

अपि नाम तथोः कल्याणिनोर्मूरिवसुदेवरातापत्ययोर्माछतीमाधवयोरिम-मतः पाणिग्रहः स्यात् । (Mal. 1)

अहो मे मूर्खतायाः प्रकारः । अहो यर्त्किचनकारितायामादरः । अहो निरर्थकञ्यापारंग्वभिनिवेशः । अहो बालिशचरितेष्ट्यासक्तिः । (K. 120)

चाणक्य : — भद्र उपवर्णयेदानीं कुसुमपुरवृत्तान्तम् । अपि वृषलमनु-रक्ताः प्रकृतयः । चरः — अथ किम् । आर्येण तेषु तेषु विरागकारणेषु परिदृतेषु देवे चंद्रगुप्ते दृढमनुरक्ताः प्रकृतयः । (Mu. 1)

अये अश्वमेध इति विश्वविजयिनां क्षत्रियाणामूर्जस्वलः सर्वक्षत्रिय-परिभावी महानुत्कर्ष निकपः । (U. 4)

ताः स्वचारित्र्यमुद्दिश्य प्रत्याययतु मैथिली ।

ततः पुत्रवतीमेनां प्रतिपत्स्ये त्वदाज्ञया ॥ (R. XV. 73)

ADDITIONAL SENTENCES FOR EXERCISE

भगवति मदीयेषु लेखेषु तत्रभवते त्वामृह्श्यि सभाजनाक्षराणि पातियिष्यामि । (M. 5)

हा कथं सीतादेव्या ईदृशं बनापवादं देवस्य कथयिष्यामि । अथ वा नियोगः सत्वीदृशो मंदभाग्यस्य । (U. 1) चाणक्यः—अपि प्रचीयंते संव्यवहाराणां लाभा वः । चं.—आर्य अथ किम्। (Mu. 1)

अथ धर्मानुरोधादितरपक्षावलंबनद्वारेण मृत्युमंगीकरोमि एवमि प्रथमं तावत्स्वयमागतस्य तत्रभवतः कर्षिजलस्य प्रणयप्रसरभंगः । पुनरपरं यिव तस्य जनस्य मत्कृतादाशाभंगात्प्राणविपत्तिरुपजायते तदिष मुनिजनवधज्जितं महदेनो भवेत् । (K. 160)

चाणस्य: — अगृहीते राक्षसे किमृत्खातं नंदवंशस्य कि वा स्थैर्यमुत्पादितं चन्द्रगुप्तलक्ष्म्याः । अहो राक्षसस्य नंदवंशे निरतिशयो भक्तिगृणः । स कर्स्मि-श्चिदिप जीवति नंदान्वयावयवे वृषलस्य साचित्र्यं ग्राहियतुं न शक्यते ।

(Mu. 1)

यवि यथा वदित क्षितिपस्तथा त्वमिस कि पितुरुत्कुलया त्वया। अथ तु वेत्सि शुचिव्रतमात्मनः पितकुले तव दास्यमिष क्षमम् ॥ (S'. 5) अप्यग्रणीर्मैत्रकृतामृषीणां कुशाग्रबुद्धे कुशली गुरुस्ते। (R. V. 4) विललाप स बाष्पगद्गदं सहजामप्यपहाय घीरताम्॥ अभितप्तमयोपि मार्दवं भजते कव कथा शरीरिषु॥ (R. VIII. 48) अपि कियार्थं सुलभं समित्कुशं जलान्यपि स्नानविधिक्षमाणि ते। अपि स्वशक्त्या तपिस प्रवर्तसे शरीरमाद्यं खलु धर्मसाधनं॥ (Ku. V. 33)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथापि त्वं महावाहो नैनं शोचितुमर्हसि ॥ (Bg. II. 26) सरसिजमनुविद्धं शैवलेनापि रम्यं मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति । इयमिषकमनोज्ञा वल्कलेनापि तन्वी किमिवहि मधुराणां मण्डनं नाकृतीनाम् ॥ (S'. 1)

Even a fool should not be disrespected; much less a learned man.

But suppose you take me there perforce, my mind will still be directed to my beloved, the sole object of my love.

Master—Have you done the work I told you to do? Servant—Yes; it is long since I did it.

This king deserves praise for protecting his subjects well; or why, it is the very duty of kings to do so.

The boy, about whom I am speaking, is very sharp. He who gets angry for a definite cause is appeased as soon as that cause is removed.

At this the God Vishnu went to the house of Garuda. He, in his turn, came out hastily to receive his worthy master.

Is it likely that my desires will be fulfilled?

How pitiable is the condition of these distressed persons !

It will make even a heart of stone relent.

Oh the serene beauty of this lovely garden!

How full of obstacles is the accomplishment of one's desired object?

Alas! I have spent away my whole time in gambling, and whom have I to blame but myself?

Oh! it is my own ring; I have been searching for it these eight days. Where did you find it?

I am tired of walking; prythee, let us now go home.

I hope you remember the man regarding whom I spoke to you a month back.

LESSON XXII

आ, आं, आ:, इति, इव, उत, एव, एवं, ओम्

\$ 252. *आ besides its meanings of 'till' and 'from' (see § 84) has the sense of 'a little, somewhat,' and is equivalent to the English ish in 'blackish' &c. It is prefixed to adjectives; as, आपिंगल 'a little tawny'; आमतानां कोकि-

^{*} आङ्कीशदर्थेऽभिव्याप्तौ सीमार्थे धातुयोगजे ।

लानां क्जितै: (M.3) ' with the warblings of cuckoos somewhat drunk with passion.'

The use of an with verbs is well-known.

- (a) † आ is sometimes used in recollecting past events; as, आ एवं फिल सदासीत् (U. 6) 'Ah! such indeed was then the case'; and sometimes, merely as an expletive; as, आ एवं मन्यसे (G. M.)
- § 253. *आं is used in recollecting a past occurrence, and is sometimes used as an enclitic particle, showing determination; as, कि नाम दंडकेयं—(सर्वतो विलोक्य)—आं (U. 2) 'is this surely the Dandakà forest?' (looking all around) 'Oh yes,' (I now recollect); आ चिरस्य प्रतिबुद्धोऽस्मि (G. M.) 'indeed, I have awakened after a long time.'
- (a) Occasionally it is used in giving answers in the sense of 'yes': as, आं देव्या: पार्श्वगतोसी जनहिचने दृष्ट: (M. 1) 'yes, that person standing near the queen, was seen in a picture.'
- § 254. ‡आ: is used to denote 'pain' or 'anger'; as, आ: शीत (G. M.) 'Oh, how chill it is!' आ: कथमदापि राक्षस-त्रास: (U. 1) 'Ah! is there still disturbance from demons'?
- § 255. The particle इति is most generally used to report the very words spoken or supposed to be spoken by some one as expressed by the direct construction in English. It takes the place of the quotation marks or 'that' occurring in oblique narrations, and is used at the end of the words of a speaker which are quoted; as, आजप्तोस्मि राज्यालकेन। स्थावरक प्रवहणं गृहीत्वा जीर्णोद्यानमागच्छेति (Mk. 6) 'I have been ordered by the king's brother-in-law—Sthavaraka, come with the carriage to the old garden'; तयोर्ग्निकुमारकयोरस्यतर: कथयति अक्षमालामुपयाचितुमागतोऽस्मीति (K. 151) 'one of the two young sages says, 'I have come to ask

[†] आ प्रगृहचः स्मृतौ वाक्ये । (अ.)

^{*} आं स्मृतौ चावधारणे। (बि.)

¹ आस्त स्यात्कोपपीडयोः । (अ.)

for the rosary of beads, ' or 'says that he has come to ask' &c.

- Obs. In translating oblique constructions into Sanskrit, the words as they would stand in the direct construction are translated with इति at the end of the words quoted; 'Rama said to me that he would give me money whenever I wanted it' रामो मामुबाच। यदा यदा धनेन तब प्रयोजनं स्यात् तदा तदाई तत्तुभ्यं दद्यामिति, or दद्यामिति रामो मामुबाच.
- (a) The particle इति, being in this sense used to indicate an assertion, requires that all the conditions of a distinct assertion or proposition should be fulfilled, i.e., there must be at least a subject and a verb in the sentence quoted; as, कमादमुं नारद इत्यबोधि सः (S'i. 1. 3) 'he by degrees recognized him to be Nàrada'; अवैभि चैनामनघेति (R. XIV. 40) 'I know her to be innocent (guiltless).' Here it would be wrong to say कमादमुं नारदिमत्यबोधि सः or एनामनघामित्यवैभि. If इति be not used, the accusative may be used.
- § 256. * Besides this general sense, इति has the following senses:—(1) 'Cause', as expressed in English by 'because', 'since', 'on the ground that'; वैदेशिकोस्मीति पृच्छामि कः पुनरसौ बामाता (U. 1) 'I ask you because I am stranger, who is this son-in-law'; लब्धास्पदोऽस्मीति विवादभीरोः (M. 1) 'of him who is afraid of (shrinks from) a contest on the ground that he has secured a footing'; (2) 'purpose' or 'motive'; शरीरस्य मा विनाशो भूदिति मयेदमृत्सिप्य समानीतं (K. 320)'I brought the body up that it should not be destroyed' (lest it be destroyed); (3) 'thus' to mark the conclusion; इति तृतीयोंका 'thus (ends) the third act'; पृथिच्यापस्तेजो वायुगकाशं कालो दिगात्मा मन इति द्रच्याणि 'earth, water....these are the dravyas'; (4) 'so',' in this manner', 'of this description'; इत्युक्तवन्तं परिरस्य दोभ्यों (Ki. XI. 10) 'having clasped in his arms him who

^{*}इति स्वरूपे सान्निध्ये विवक्षानियमे मते । हेतौ प्रकारप्रत्यक्षप्रकाशेष्यवधारणे ॥ एवमर्थे समाप्तौ स्यात् । (हे)

had said so'; गोरक्वो हस्तीति जाति: 'Jati (kind) is of this nature or description, as, a cow, a horse, an elephant'; (5) 'as follows', 'to the following effect', in denoting what is related afterwards; रामाभिषानो हरिरित्युवाच (R. XIII. 1) 'Hari by name (in the form of) Rama, said as follows'; (6) 'in the capacity of', 'as regards', 'as for' to show the capacity in which a thing is considered; as, पितेति स पूज्यः, अध्यापक इति निन्दाः 'as a father, he must be respected, as a teacher, censured'; शीद्यमिति सुकरं निभृतमिति चितनीय भवेत (S'. 3) 'as for (doing it) quickly, it is easy'; as for (doing it) secretly, it is a question (must be thought of)'; (7) 'an opinion accepted'; इत्यापशालिः (G. M.) 'such is the opinion of Apis'ali'; (8) 'an illustration'; इंदुरिन्दु-रिय शीमानित्यादो तदनन्वयः (Chandraloka).

Obs. The senses स्वरूप and प्रकार are allied to each other; while प्रत्यक्ष, प्रकाश and अवधारण are very rare.

- (a) इति is joined to कि to form a strong question, 'why indeed', 'why to be sure'; किमित्यपास्याभरणानि यौवने धृतं त्वया वार्धकशोभि वल्कलं (Ku. V. 44) 'why indeed have you cast off ornaments, and put on, in your youth, a bark-garment befitting (only) old age'?
- § 257. * इव is generally used to show comparison and is put after the standard of comparison; as, वैनतेय इव विन्तानंदजनन: (K. 5) 'he was like Vainateya who gave delight to Vinatà' (or 'those who submitted to him'); so मसार: अर्णव इव 'the ocean-like worldly existence.'

Obs. The words connected by इन must be in the same case; महोमिन जलभृतदेहां कन्यकां ददर्ग (K. 131) he saw a girl who was like the earth, whose surface is filled with water (who supported her body by means of water); दिनसेनेन मित्रानुन्नतिना विलासिजनेनाधिष्ठिता (K. 51) inhabited by amorous people who followed their friends like day following the sun.

^{*} ईषदर्थोपमोत्त्रेकावावयभूषणमोरिव । (G. M.)

- (a) Its other senses are:—(1) 'a little', 'somewhat', कडार इनायं (G. M.) 'he is somewhat tawny'; (2) 'as if'; 'as it were', ; मृगानुसारिषं पिनाकिनमिव पश्यामि (S'. 1) 'I, as it were, see (before me) Pinàkin following a deer'; यो जहासेव नासुदेवं (K. 5) 'who, as if, laughed at (ridiculed) Vàsudeva.'
- (b) इव is added to interrogative pronouns and their derivatives, in the sense of 'possibly', 'I should like to know', 'indeed', as, विना सीतादेव्या किमिव हि न दुखं रच्यते: (U. 6) 'what possibly (I should like to know) will not be distressful to the lord of Raghus separated from the queen Sîtà'; परायतः प्रीते: कथिव रसं वेत् पुरुष: (Mu. 3) 'how possibly should a dependent person know the taste of happiness'?
- § 258. † उत is generally used in the sense of 'or', to express different alternatives, and is, in this sense, usually the correlative of कि 'whether', the place of उत being also taken by आहो, उताहो, आहोस्वित्; as, न जाने किमिदं बल्कलानां सद्वाम्ताहो जटानां सम्चितं किंतपसोऽनुरूपमाहोस्विद्धर्मोपदं गंगमिदं (K. 151) 'I know not whether this is worthy of your bark-garments, or suitable to your matted hair; whether it befits your penance, or forms part of your religious instructions.'
- (a) उत when repeated, has the sense of 'either—or'; as, एकमेव वरं पुसामुत राज्यमृताश्रमः (G. M.) 'one thing only is preferred by men, either a kingdom (sovereignty) or a hermitage.'
- § 259. Used by itself उत has these senses:—(1) 'doubt', 'uncertainty', 'guess'; स्थाणुरयमृत पृष्ण: (G. M.) 'may it be a post or a human being'; (2) in asking a question; उत दंड: पतिच्यति (ibid.) 'will the stick fall'?
 - Obs. The sense अत्यर्थ is very rare
- § 260. एव is most frequently used to strengthen and comphasize the idea expressed by a word. In this sense it may be variously rendered by 'just', 'same', 'very'

[🛨] उत प्रवने वितर्के स्यादुतात्यर्यविकल्पयोः । (वि.)

'only', 'alone', 'already'. 'the very moment,' 'scarcely'; as, एवमेव 'exactly so', 'just so'; अर्थोष्मणा विरहित: पुरुष: स एव (Bh. II. 49) 'that very man (the same man) devoid of the warmth of wealth'; सा तथ्यमेवाभिहिता भवेन (Ku. III. 63) 'she was told by S'iva only the truth' (nothing but the truth); नाम्नेव निभिन्नारातिहृदय: (K. 5) 'who broke through the hearts of his enemies only by his name'; उप- स्थितेयं कल्याणी नाम्नि कीतित एव यत् (R. I. 87) 'since she is here the moment her name was uttered' (immediately on mentioning her name) भवितल्यमेव तेन (U. 4) 'it will take place.'

- § 261. * एवं is most frequently used in the sense of 'so', 'thus', 'in this manner', either with reference to what precedes or follows, or in giving directions to do a certain thing; as, एवमुक्त: कपिजल: प्रत्यवादीत् (K. 151) 'Kapiñjala, thus addressed (by me), replied.'
- (a) It is also used to show 'assent' (yes, indeed); as, एवमेतत् (U.1) 'quite so,' 'yes, you are right'; एवं कुमें। 'yes, we shall do so.'

Obs. एवं is rarely used to show 'likeness' or 'determination.'

- § 262. जोम् is not a particle of frequent occurrence. It is generally used to mark an auspicious beginning; as, ओं अगिमीड पुरोहितं; or to mark the conclusion of a sacred ritual or prayer, in the sense of 'amen'; ब्रह्म भः भवः स्वरोम्.
- (a) It occurs in classical literature in the sense of 'yes,' 'very well,' signifying 'assent' or 'approbation'; as, बोमित्युच्यताममात्य: (Mal. 6) let the minister be told, 'I shall do so (very well)'; द्वितीयश्चेदोमिती बूम: (S. D. I).

भर्तृदारिके आर्यायाः पण्डितकौशिक्या इव स्वरसंयोगः श्रृयते। (M. 5)

^{*} एवं प्रकारोपमयोरंगीकारेऽवधारणे । (वि.) इ ओमित्यनुमतौ प्रोक्तं प्रणवे च्याप्युपक्रमे । (वि.)

उत्खातिनी भूमिरिति मया रिमसंयमनाद्रथस्य मंदीकृतो वेगः । (S'. 1)

प्रथममिति प्रेक्ष्य दुहितृजनस्यैको ऽपराधो भगवता मर्षयितव्यः । (S'. 4)

अतिभूमिं गतेन रणरणकेनार्यपुत्रज्ञून्यमिवात्मानं पश्यामि। (U. 1)

सखे करटक किमिल्ययमुदकार्थी स्वामी पानीयमपीत्वा सचिकतो मंदं मंदमवतिष्ठते । (H. 2)

सखे पुण्डरीक सुविदितमेतन्मम केवलमिदमेवपृच्छामि यदेतदारम्धं भवता किमिदं गुरुभिरुपदिष्टमुत धर्मशास्त्रेषु पठितमुत मोक्षप्राप्तियुक्ति-रियमाहोस्विदन्यो नियमप्रकार: (K. 155)

सीता— एते चलारो म्रातरो विवाहदीक्षिता यूयम् । अहो जाने तस्मिनेव प्रदेशे तस्मिनेव काले वर्ते ।

रामः---एवम् ।

पुराणमित्येव न साधु सर्व न चापि कान्यं नवमित्यवद्यम् । सन्तः परीक्ष्यान्यतरद्भजंते मूढः परप्रत्ययनेयपुद्धिः । (M. 1)

यदभावि न तद्भावि भावि चेन्न तदन्यथा।

इति चिन्तविषद्नोऽयमगदः किं न पीयते ॥ (H. 1)

प्रकृत्यैव प्रिया सीता रामस्यासीन्महात्मन: ।

प्रियभावः स तु तया स्वगुणैरेव वर्धितः ॥

तथैव राम: सीताया: प्राणेम्योऽपि प्रियोऽभवत् ।

इदयं त्वेव जानाति प्रीतियोगं परस्परम् ॥ (U. 6)

ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भव।

पुत्रं त्वमपि सम्राजं सेव पुरुमवाप्नुहि ॥ (S'. 4)

लिएतीव तमों ऽगानि वर्षतीवांजनं नभः ।

असत्पुरुषसेवेव दृष्टिर्विफलतां गता ॥ (Mk. 5)

ADDITIONAL SENTENCES FOR EXERCISE

किमिव दुष्करमकरुणानां यतः सोऽबत्नेनेव पादपमधिरुर्हचैकैकशः फलानीव तस्य वनस्पतेः शाखासंधिभ्यः कोटरांतरेभ्यः शुकशावकानग्रहीदपग-तासूंश्च कृत्वा क्षितावपातयत् । (K. 33)

स मद्वचनानन्तरमेव न वेद्यि किमसहघवृत्तेर्मदनज्वरस्य वेगादुत सद्यो-विपाकस्यात्मनो दुष्कृतस्य गौरचादाहोस्विन्मद्वचस एव सामर्थ्यादाि छक्त-मूलस्तरुरिव क्षितावपतत् । (K. 312)

पात्रविशेषन्यस्तं गुणान्तरं व्रजित शिल्पमाधातुः ।
जलिमव समुद्रशुक्तौ मुक्ताफलतां पयोदस्य ॥ (М. 1)
सर्वोपमाद्रव्यसमुच्चयेन यथाप्रदेशं विनिवेशितेन ।
सा निर्मिता विश्वमृजा प्रयत्नादेकस्थसौंदर्यदिदृक्षयेव ॥ (Ku. I. 49)
का कथा वाणसंधाने ज्याशब्देनैव दूरतः ।
हुंकारेणेव धनुषः स हि विद्नानपोहति ॥ (S'. 3)
गत एय न ते निवर्तते स सखा दीप इवानिलाहतः ।
अहमस्य दर्शेव पश्य मामविषहच्य्यसनेन धूमिताम् ॥ (Ku. IV.30)
स्वशरीरशरीरिणाविष श्रुतसंयोगविष्ययौ गदा ।
विरहः किमिवानुतापयेद्वद बाह्चीवषयीविषयिचतम् ॥ (It. VIII. 89)
प्रयान्तीव प्राणाः सुत्तनु हृदयं ध्वंसत इव ।
ज्यस्तिवांगानि प्रसरित समंतादिव तमः । (Mal. 9)
किमात्भिनिर्वादकथामपेक्षे जायामदोधामत संत्यजािम ।

A wicked person is not to be trusted because he speaks sweet words,

इत्येकपक्षाश्रयविक्लवत्वादासीत्स बोलाचलचित्तवतिः ॥ (R. XIV. 34)

He has been staying here for the last two months that he might be acquainted with the learned men of the city.

He, hastily coming up to me, as if enraged, said that I had greatly offended him.

That misfortunes never come singly is a wise saying often realized by men in this world.

When the enemics fell upon us like so many hail-stones, we did not know what to do.

Not being fed with food for a long time, he became, as it were, ready to die.

The whole world considers me to be powerless because I do not harm any body.

Immediately on hearing my words, the rash man, with only one attendant, became ready to run the risk.

I do not know what to do next; whether I should stay in this town, or leave it.

He remained thinking whether the person standing before him was his enemy, or some spy disguised as an ascetic, or actually some beggar needing protection.

LESSON XXIII

कच्चित्, क्य-क्य, कामम्, किं (किम्र, किमुतः किंपुनः), किल, केयलं & खलु

§ 263. * किच्चित् implies some hope expressed by the speaker, and has the sense of 'I hope that,' &c. It is interrogative in form, in which the expected answer is 'yes' or 'no' according to the form of the question; as, शिवानि बस्तीर्थजलानि किच्चित् (R. V. 8) 'are your holy waters undisturbed'? (I hope they are &c.); किच्चित्र वास्वादिरुपल्ज्व आश्रमपादपानां (ibid. 6) 'I hope no accident, such as a hurricane, befalls the trees in the hermitage' (no, it does not).

§ 264. † बन means 'where'; and when it is repeated with two or more assertions, it denotes great difference, or excessive

^{*} किंचत कामप्रवेदने। (अ.)

[†] ही क्वशब्दो महबन्तरं सुचयतः (Mallinatha on R.I.2)

incongruity, or unfitness, as, नत सूर्यप्रभवोः वशः नव चाल्पविषया मितिः (R. I. 2). 'where the race born from the Sun, and where (my) intellect of a limited scope' (there is a very great distance between the two, the intellect being quite unable to describe the race); तपः नत वत्से नत च तावक वपुः (Ku. V. 4) 'what a great incongruity is there between penance and thy body' (thy delicate body is unfitted to practise penance).

\$ 265. ‡ काम means 'at will', 'to one's satisfaction'; but its most general use in classical literature is in the sense of 'granted that,' 'admitting,' 'supposing for a moment', being usually followed by तु or तथापि or a similar word as its correlative; as, काम न तिष्ठित मदाननसंमुखी सा भिष्ठमन्यविषया न तु दृष्टिरस्याः (S'. 1) 'granted (sdmitting) that she does not stand facing me, still her glance is for the most part, not directed to anything else.'

§ 266. * कि is mostly used in asking questions in the sense of 'why,' 'wherefore'; as, तत्रैव कि न चपरु प्ररुपंगतासि (Mu. 2) 'wherefore, O fickle goddess, wert thou not destroyed at that very place?'; sometimes it enters into compounds in the sense of 'bad'; as, स कि सखा साभू न शास्ति योऽधिपं (Ki. I. 5) 'is he a friend (i.e., he is a bad friend), who does not properly advise his lord'?

§ 267. कि when followed by वा, उत, आहो &c. has the sense of 'whether—or'; as, ज्ञायनां किमेतदार व्यक ग्राम्यं वेति (P. I. 1) 'let it be ascertained whether this (animal) is wild or domesticated.' For the use of कि with उत &c. see § 258.

(a) † कि is usually joined to उ, उत, or पुन: in the sense of how much more', 'how much less', 'much more', 'much less; as, एकेकमप्यनर्थाय किम् तत्र चतुष्ट्यं (H. 1) 'even one of these

[‡] कामं प्रकामेऽनुमतावसूयानुगमेऽपि च। (वि.)

[•] कि पुच्छायां जुगुप्सने । (अ.)

[†] किमु संभावनायां स्यात् विमर्षे चापि वृत्त्यते । (मे.) किमुतातिलये प्रत्ने विकल्ये च प्रयुज्यते । (बि.)

taken singly will cause ruin, how much more, all the four '; चाणवयेनाहृतस्य निर्दोषस्यापि शंका जायते किमृत सदोषस्य (Mu. 1) 'suspicion (fear) is aroused in even an innocent person (when) summoned by Chanakya, much more then, in a guilty person'; मीय नांतकोपि प्रभु प्रहतुँ किमृतान्यहिसा: (R. II. 62) 'even the Destroyer is not able to strike (hurt) me, much less other wild animals'; स्वयं रोपितेषु तस्यु उत्पद्यते स्नेहः कि पुनरंगसंभवेष्वपत्येषु (K. 291) 'affection is felt even for trees planted by oneself much more for one's own children'; भवाद्शस्य त्रैलोक्यमपि न क्षमं परिपंथीभवितु कि पुनर्युधिष्ठिरबलं (Ve. 3) 'even the three worlds dare not come in the way of a person like you, much less the army of Dharma.'

Obs. किमु is also used to denote 'uncertainty', or 'doubt'; as, किमु विषविसर्प: किमु मद: (U. 1) 'may it be the spreading of poison (over the body), or excessive delight'?

\$ 268. The general sense of किल is 'verily', 'mdeed', 'assuredly', and it follows the word on which it lays stress; as, अहीत किल कितव उपद्रवं (M. 4) 'the rogue does deserve annoyance'; प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल (H. 3) 'previous over-excitement is verily an obstacle to all accomplishments (of desired objects).'

\$ 269. *किल is also used in (1) the sense of 'as is reported', 'as they say'; as, बभूव योगी किल कार्तवीर्य: (R. VI. 38) 'there was, as is reported, a Yogin, Kartavîrya'; जघान कर किल वासुदेव: (Mbh.); (2) to express a feigned action; as, प्रसह्च सिंह: किल ता चक्चं (R. II. 27) 'a false lion seized her with violence'; पयस्यगांचे किल जातसंभ्रमा (Ki. VIII 48); (3) to express hopes or expectations; as, पार्थ: किल विजेष्यते कुरून (G. M.) 'I hope Partha will conquer the Kurus.'

Obs. The senses अरुचि 'dislike' and न्यक्करण 'contempt' (ध्रवं किल केचिद्वदंति and त्वं किल योत्स्यसे) given by Vardhamana, are found when किल is joined with कि as, न श्रद्धधे कि किल

[🕈] वार्तासंभाष्ययोः किल । (अ.)

किल इत्यागमारुचिन्यक्करणसंभाव्यहेत्बलीकेषु । (ग. म.)

त्वं शूद्रान्नं भोक्ष्यसे (S. K.) 'I cannot believe that you will eat the food of S'ùdras.'

The sense हेतु is very rare.

- § 270. केवल is an adverb meaning 'only', 'merely', but it is sometimes used as an adjective also; as, निपंदुषी स्थंडिल एव केवले (Ku. V. 12) 'sitting on the bare altar' (without any coverlet).
- (a) The combination of न केवल with अप or कितृ in the sense of 'not only—but' is very common; as, वसु तस्य विभोने केवल गुणवत्तापि परप्रयोजना (R. VIII. 31) 'not only his wealth, but even his possession of good qualities, was for the sake of others.'
- (b) प्रत्युत sometimes takes the place of अपि; as, अयं वत्सी न केवलं ध्रियते प्रत्युत प्रांजलिना गरुडेन पर्युपास्यमानस्तिष्ठति (Nag. 5) 'not only is my child alive, but (on the contrary) he is waited upon by Garuda with folded hands.'
- \$ 271. †खलु is used in the following senses:—(1) 'indeed,' 'surely,' 'verily,' for the sake of emphasis, or as an expletive; मार्ग पदानि खलु ते विषमीभवन्ति (S'. 4) 'thy footsteps do indeed fall uneven (trip) on the way'; (2) 'Conciliation' as an entreating word; न खलु न खलु बागः सित्तपात्योऽममस्मिन् (S'.1) 'pray, let not the arrow be discharged at this'; so नखलु न खलु मुग्ये माहस कार्यमेतन् (Nag. 2); (3) 'an inquiry,' as a softened question; न खलु तामिकुद्धो गुरुः (V. 3) 'I should like to know if the preceptor did not get angry with her' (was he not angry with her?); (4) with gerunds, having a prohibitive sense, like अल (see § 57); निर्धारितेषे लेखेन खलूक्ता खलु वाचिक (S'i. II. 70) 'when any matter is determined (decided) by a letter, do not indeed add a verbal message' (it is unnecessary); (5) 'reason' (for); न विदीर्थे कठिना: खलु स्त्रियः

[†] निषेधवाक्यालंकारजिज्ञासानुनये खलु । (अ.) खलु इति निषेधवाक्यालंकारजिज्ञासानुनयनिययनिश्चयहेतुविद्यदेषु ।

(Ku.IV. 5); 'I am not shattered to pieces, for women are hard' (this is given by Vardhamana as an instance of विषाद 'dejection'); so विधिना जन एव वंचितस्त्वदधीनं खलु देहिनां सुर्ख (Ku. IV. 10). (6) it is sometimes used merely as an expletive or to add grace to the sentence.

Obs. The senses नियम and निश्चय in G. M. are nearly identical.

विकारं खलु परमार्थतोऽज्ञात्वाऽनारंभः प्रतीकारस्य । (S'. 8)

न खलु विदितास्ते तत्र निवसंतश्चाणक्यहतकेन-अथ किम्। (Mu. 2)

भर्तृगंतया चिंतयाःमानमपि नैषा विभावयति किं पुनरागंतुकम् । (S'. 4)

द्वावंपि किलागमिनौ प्रयोगनिपुणौ च । किन्तु शिष्यागुणविशेषेण गणदास उन्नमितोपदेशः (M. 3)

अनुत्सेकः खलु विक्रमालंकारः। (v. 1)

भो न केवलं रूपे शिल्पे ऽप्यद्वितीया मालविका। (M. 2)

बत्से सीते स्वहस्तावचितैः पुष्पैः सवितारं देवमुपतिष्ठस्व । न च स्वामवनिपृष्ठचारिणीमस्मत्प्रभावाद्वनदेवता अपि द्रक्ष्यन्ति किं पुनर्मर्त्याः। (U.3)

गंभेंश्वरत्वमभिनवयौवनत्वमप्रतिमरूपत्वममानुषशक्तित्वं चेति महतीयं खल्वनर्थपरंपरा । सर्वाविनयानामेकेकमप्येषामायतनं किमुत समवायः । (K. 103)

भोः, कामं धर्मकार्यमनतिपात्यं देवस्य । तथागीदानीमेव धर्मासना-द्रुत्थिताय पुनरुपरोधकारि कण्वशिष्यागमनमस्मै निवेदितुम् नोत्सहे । (९'. 5)

एवं कदलीदलेनानवरतं वीजयतः समुदभूनमे मनसि चिंता। नास्ति

खल्वसाध्यं मनोमुवः । क्वायं हरिण इष वनवासनिरतः स्वभावमुग्धे जनः क्व च विविधविळासरसराशिर्गधर्वराजपुत्री महाश्वेता । (K. 157) निवार्यतामालि किमप्ययं बटुः पुनर्विवक्षुः स्फुरितोत्तराधरः । न केवलं यो महतोऽपभाषते शृणोति तस्मादिपि यः स पापभाक् ॥ (Ku. V. 83) किमपेक्ष्य फलं पयोधरान्ध्वनतः प्रार्थयते मृगाधिपः । प्रकृतिः खलु सा महीयसः सहते नान्यसमुन्नतिं यया । (Ki. II. 21) किच्चदेतच्छूतं पार्थ त्वयैकाग्रेण चेतसा । किच्चदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ (Bg. XVIII. 72) कामं नृपाः सन्तु सहस्रशोऽन्ये राजन्वतीमाहुरनेन भूमिम् । नक्षत्रताराग्रहसंकुलापि ज्योतिष्मतीं चंद्रमसैव रात्रिः ॥ (R. VI. 22) क्व वयं क्व परोक्षमन्मयो मृगशावैः सममेधितो जनः । परिहासविजलिपतं सखे परमार्थेन न गृह्यतां वचः ॥ (S'. 2)

ADDITIONAL SENTENCES FOR EXERCISE

वयस्य मया न साधु समिषतमापत्प्रतीकारः किलं प्रमदवनोद्यानः प्रवेश इति । $(V.\ 2)$

भगवन्तं जाबालिमवलोक्याहमिचन्तयम् । तपस्विनां प्रतनुतपसामि तेषः प्रकृत्या दुःसहं भवति किमुत सकलभुवनवंदितचरणानां मुनीनाम् । एवं-रिवानामघक्षयकारिणाम् पुण्यानि नामग्रहणान्यपि महामुनीनां कि पुनर्दर्शनानि । (K. 48)

आजन्मनः शाठ्यमशिकितो यस्तस्याप्रमाणं वचनं जनस्य ।
परातिसंधानमधीयते यैविद्येति ते संतु किलाप्तवाचः ॥ (S'. 5)
यवृच्छया त्वं सकृदप्यवंध्ययोः पथि स्थिता सुंदरि यस्य नेत्रयोः ।
त्वया विना सोऽपि समृत्युको भवेत्सखीजनस्ते किमु स्वसौहृदः ॥ (V.1)

न केवलं दरीसंस्थं भास्वतां दर्शनेन वः । अंतर्गेतमपास्तं मे रजसोऽपि परं तमः ॥ (Ku. VI. 60) न केवलं तद्गुरुरेकपार्थिवः। कितावभूदेकधनुर्धरोपि सः। (R. III. 81)

मुज्जश्रवा मंगलतूर्यनिस्वनाः प्रमोदनृत्यैः सह वारयोषिताम् । व केवलं सद्मिन मागधीपतेः पथि व्यवस्थन्तं दिवौकसामपि॥ (R. III. 19)

रघुमेब निवृत्तयौवनं तममन्यन्तं नवेश्वरं प्रजाः ।

स हि तस्य न केवलां श्रियं प्रतिपेदे सकलान्गुणानिप ॥ (R.VIII. 5)

मेघालोके भवति सुखिनोप्यन्यथावृत्ति चेतः

कंठाश्लेषप्रणयिनि जने कि पुनर्दूरसंस्थे । (Me. 8)

बृष्टे सूर्ये पुनरिप भवान् वाहयेदध्वशेषं

मंबायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः ।। (Me. 89)

स्त्रीणामशिक्षितपदुत्वममानुषीषु संदुरयते किमुत याः प्रतिबोधवत्यः ।

प्रागंतरिक्षगमनात्स्वमपत्यजात-

मन्यैद्धिजैः परभृताः खलु पोषयंति ॥ (S'. 5)

क्य रुजा हृदयप्रमाथिनी क्व च ते विश्वसनीयमायुधम् । मृदुतीक्ष्णतरं यदुच्यते तदिदं मन्मथ दृश्यते त्विय ॥ (M. 8)

कामं प्रिया न मुलभा मनस्तु तद्भावदर्शनाश्वासि ।

अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते ॥ (S'. 2)

It is reported that the king has become exceedingly angry with us for our carelessness.

I shall not forget a person who may be but once seen; much less an old friend.

Even inanimate things in this penance-forest appear to be possessed of a purifying power; how much more objects possessed of life.

When I went to him, he reviled not only me, but the preceptor himself.

Not only do no people hate me, but on the contrary they feed me with food.

I hope it has not reached the king's ears that it was

I who ordered the kaumudi festival to be at once stopped

. We find that even persons that are born rich are not completely happy in this world; much less are those who have to gain their livelihood by various kinds of troublesome occupations.

I earnestly hope that you will spare the life of this helpless creature. Good men hesitate to kill their very enemy; much less an innocent creature like this child.

I hope you are all going on uninterruptedly with your religious austerities.

Granted that you are possessed of all good qualities, still I consider it my duty to advise you, because youth is subject to temptations.

True that I do not remember to have married her; nevertheless my mind is greatly affected at seeing her.

Is there any congruity between thy sacred learning and this fickle state of heart?

The acts of kings, naturally unfathomable, cannot be sounded by men like me whose knowledge is very limited (use क्व-क्व).

LESSON XXIV

च (च-च), जातु, तत्, ततः, तथा, तावत् & तु

§ 272. *\(\pi\) is, by pre-eminence, a copulative conjunction, and joins words or assertions together. It does not stand in the same place as 'and' in English or 'et' in Latin. It is used with each of the words or assertions which it joins together, or is used after the last of the words or assertions so joined, but it can never stand first

^{*} चान्वाचये समाहारेप्यन्योन्यार्थे समुच्चये । पक्षांतरे तथा पादपूरणेऽप्यक्धारणे ॥ (वि.)

in a sentence; as, रामरच गोविंदरच or रामो गोविंदरच 'Rama and Govinda'; तंडुलानानयित च तान् पचित चौदनं भुंक्ते च or तंडुलानानयित तान् पचत्योदनं भुंक्ते च 'he brings rice, cooks them, and eats the cooked food.' But it is generally better to use च last, rather than repeat it after each connected word, as, कुलेन कान्त्या वयसा नवेन गुणैरच तैस्तैविनयप्रधानै: (R. VI. 79).

- (a) Not unfrequently च is admitted to any other part of a sentence than the first word; as, अथ गजस्त प्रणम्य प्रस्थित:। शराकारच तिह्नादारभ्य मुखेन तिष्ठन्ति (P. III. 1) 'then the 'elephant, bowing down to him, went away, and the hares lived happily from that day.'
- (b) च when used with न has sometimes the sense of neither,' 'nor'; as, न च न परिचितो नचाप्यगम्य: (M.1) neither is he unknown nor unapproachable.'
- (c) Sometimes it has disjunctive force, and may be translated by 'but,' 'still,' 'nevertheless'; as, शांतिमद-माश्रमपदं स्फुरित च बाहु: (S'. 1) 'this hermitage is tranquil, still my arm throbs.'

Obs. In this sense च is generally repeated; see the next section.

- (d) Rarely it has also the sense of 'indeed,' 'verily,' having the force of एव; as, अतीतः पंथानं तव च महिमा वाड- भनसयोः (G. M.) 'your greatness indeed transcends the range of speech and mind.'
- (e) It is sometimes used to denote 'condition' (= चेद् or यदि); as, जीवितं चेच्छसे मूढ हेतुं मे गदतः शृणु (M.b.), i.e., जीवितमिच्छसे चेद् &c.
- (f) Or it may be used as an expletive, as, भीम: पार्थस्तथैव ▼ (G. M.).
- Obs. Lexicographers give as the sense of च, अन्वाचय, समाहार, इतरेतर, समुच्चय, which are included in the general idea of 'conjunction' or 'copulation' denoted by च. अन्वाचय means 'connecting a subordinate fact with a

principal one '; as, भिंक्षामट गां चानय 'go to beg and (while doing so) bring the cow '; समाहार is 'collective combination '; as, पाणी च पादो च पाणिपदं; इतरेतर is 'mutual connection '; as, प्लक्षष्व न्यग्रोधश्च प्लक्षन्यग्रोधो; समुच्चय is 'aggregation'; as, पचित च पठति च

- § 273. च is frequently repeated with two assertions (1) in the sense of 'on the one hand—on the other hand,' 'though yet' to denote antithesis; as, न सुलभा सकलेन्द्रमुखी च सा किमिप चेदमनंगविचेष्टितम् (V. 2) 'on the one hand that full-moon-faced woman is not easy to obtain; and on the other hand there is this unaccountable working of Love'; or 'that full-moon-faced lady &c... and yet '&c.; (2) or to express simultaneous or undelayed occurrence of two events, as denoted by 'no sooner than' or 'as soon as' &c. in English; as, ते च प्रायुष्टदन्वन्तं बुद्धभे चादिपूष्ण: (R. X. 6) 'no sooner did they reach the ocean than the Supreme Being (Vishnu) awoke.'
 - § 274. जानु means 'at all,' 'possibly,' 'perhaps'; as, कि तेन जानु जातेन (P. I. 1) 'what possibly is the use of him being born'; न जानु बाला लभते स्म निर्वृति (Ku. V. 55) 'the maiden did not at all enjoy (never enjoyed) pleasure.'
 - Obs. Panini lays down that जातु is used with the Potential in the sense of 'not allowing,' 'not suffering'; as, जातु यत्वाद्शो हरि निदेन्न मर्पयामि (S. K.) 'I do not suffer (allow) that a person like you should censure Hari.'
 - § 275. तद् is a pronoun (see § 132 for its uses) and an adverb. In the latter case it means (1) 'for that reason,' 'therefore,' 'consequently'; as, राजपुत्रा वयं तिहेयहं श्रोतुं नः कुतूहल-मस्ति (H. 8) 'we are princes; therefore, we have a desire to hear of war'; (2) 'then', 'in that case' often as the correlative of यदि; as, तदेहि विमदेक्षमां भूमिमवतरावः (U. 5) 'come, then, let us go to a place fit for our combat'; तथापि यदि महत्कुतूहल तत्कथयामि (K. 186) 'still if you have a great curiosity, (then) I shall relate.'

- \$ 276. ततः is often used for the ablative forms of तद्, such as, तस्मात्, तस्याः, ततोन्यत्रापि दृष्यते (S. K.) = तस्मादन्यत्रापि; but it is oftener used as an adverb. It primarily means 'thence,' from that place'; and generally, 'then,' 'afterwards,' 'thereupon'; as, ततः कतिपयदिवसापगमे (K. 110) 'afterwards (then) some days having elapsed.' It also means (1) 'for that reason,' 'therefore,' 'consequently,' as a correlative of यतः; (2) 'then', 'in that case' serving as a correlative of यदि; as, यदि गृहीतमिदं ततः किम् (K. 120) 'if this be caught, then what would happen?'; (3) sometimes 'beyond that,' 'further,' 'moreover'; ततः परतो निर्मानुषमरण्यं (K. 121) 'beyond that is a tenantless (dreary) forest.'
- (a) ततस्तत: (तत: + तत:) is used in dialogues in the sense of 'what next,' 'go on,' 'proceed'; as, राक्षस:—उभयोरप्यस्थाने प्रयत्न:।ततस्तत: (Mu. 2) 'Ràkshasa—The attempt of both was out of place.—Well what (happened) next? (i.e., proceed)'.
- § 277. *तथा means 'so,' 'thus,' 'in that manner'; as, तथा मां वंचियत्वा (S'.5) 'having deceived me in that manner'; स्तस्तथा करोति (V.1) 'the charioteer does so (accordingly)'; तथा च श्रुति: (S. B.) 'and so says the Veda.'
- (a) It is also used in the following senses:—(1) 'and also,' 'so also,' 'in like manner'; as, अनागतिवधाता च प्रत्युत्पन्नगतिस्तया (P. I. 13) 'he who provides for the future and also he who is ready-witted'; (2) 'yes,' 'be it so,' 'so it shall bc,' signifying 'assent,' 'promise,' &c. and followed by इति; as, राजा—एनं तत्रभवतः सकाशं प्रापय। प्रतीहारी—तथेति निष्कान्ता 'King.—Take him to his Honour.' 'Pratihari.—' Yes, so it shall be (your commands will be obeyed), so saying exit'; (3) in forms of adjurations, 'as surely as' (preceded by यथा); as यथाहमन्यं न चित्रये तथायं पततां परासु: 'as surely as I do not think of any other man, so surely let this person fall dead.'

^{*}तथाऽभ्युपगमे पृष्टप्रतिवाक्ये समुख्यये । सदृशे निश्चयेपि स्यात् । (मे.)

For some of the meanings of तथा, as correlative of यथा, see Lesson 27.

Obs. तथाहि means 'for,' 'so it has been said,' 'for instance'; तथाच 'and likewise.' Both are often used in introducing quotations.

§ 278. तावत, as a particle, is used (1) in its literal sense of ' first,' ' before doing any thing else'; as, त्रिये इतस्तावदागम्यतां (S'. 1) 'my dear, just (first) come here'; आल्हादयस्य तावच्चन्द्र-करश्चन्द्रकान्तमिव (V. 5) ' first gladden me as a lunar ray does the moon-stone'; (2)' on one's part, 'in the meanwhile' or 'while'; as, सखे स्थिरप्रतिबंधो भव। अहं तावःस्वामिनश्चित्तवत्तिमन्वर्तिष्ये (S'. 2) 'friend, be firm in your opposition; I, on my part (while I) shall act up to the will of my master'; (3) 'just,' 'now'; as, गच्छ तावत् 'go now'; (4) to emphasize a statement, in the sense of 'indeed,' 'really'; as. त्वमेव तावतप्रथमो राजद्रोही (Mu. 1) 'thou (indeed) thyself art the first traitor': (5) 'as for.' with respect to ' &c.; as, एवं कृते तव तावत्प्राणयात्रा क्लेगं विना भविष्यति (P. I. 8) 'this being done, as far as you are concerned (with respect to yourself) your maintenance will be secured (to you) without any trouble '; विग-हस्तावद्पस्थित: (H. 3) 'as for war, it is imminent.'

For the other senses of तावत् as a correlative of यावत् see Lesson 27.

§ 279. *तु is most frequently used as an adversative particle, meaning 'but,' 'on the contrary.' 'however,' 'on the other hand '; as, स सर्वेषां मुखानां प्रायोऽन्तं ययौ । एकं तु मुतमुख-दर्शनमुखं न लेभ(K. 59) 'he completely enjoyed all pleasures, only he did not enjoy the pleasure of seeing the face of a son.' In this sense it is often added to कि and परं.

Note.—तु is never used at the beginning of a sentence, while परन्तु and किन्तु always stand first

(a) \overline{g} is frequently used in the sense of 'and now', 'now,' 'on one's part.' 'as to.' without any adversative

^{*} तु पादपूरणे भेदे समुच्चयेऽवधारणे (बि.)

force; as. एकदा तु नातिदूरोियने सहस्रमरीचिमालिने प्रतीहारी सम्प-स्त्यां प्रवीत् (K. 8) 'now once upon a time, when the thousandrayed god had not risen high enough, the door-keeper, drawing near, said '; अवनिपतिस्तु तामनिभेषलोचनो ददर्श (K. 11) 'the lord of the earth, on his part, looked at her with a stead-fast gaze'; यत्तु आसनशब्दस्यासन्नादेश इति काशिकायामुक्तं तत्प्रामादिकं (S. K.) or निर्वापितं तु परिरभ्य वपूर्ने नाम (Mal. 8).

(b) Sometimes तु marks a 'difference or superior quality 'as, मृद्धं पयो मृष्टतरं तु दुग्धं (G. M.) 'pure is water, purer still is milk '; and sometimes it is used as an emphatic particle; as, भीमस्तु पांडवानां रोद्र: (ibid.) 'Bhima alone is the fiercest of the Pandavas.'

तचदि नातिखेदकरमिव ततः कथनेनाःमानमनुप्राह्यमिच्छामि । (K. 184)

अपसृते च तस्मिन् स विहंगराजो राजाभिमुखो भूत्वा राजानमुदि-श्यार्यामिमां पपाठ । राजा तु तां श्रुत्वा संजातविस्मयो ऽमात्यमह्रवीत् । (K. 12)

आर्थ ततः किं विलम्ब्यते । त्वरितं (तं) प्रवेशय । (U. 1)

अनेन क्रमेण तस्य सर्वेष्वरण्यवासिष्वाधिपत्यं बभूव । ततस्तेन स्वज्ञा-तिमिरावृतेनाधिकं प्रमुखं साधितम् । (H. 8)

आर्थे कृतपरिश्रमोऽस्मि चतुःषष्ट्यंगे ज्योतिःशास्त्रे । तरप्रवर्त्यतां भगवतो ब्राह्मणानुद्दिस्य पाकः । चन्द्रोपरागं प्रति तु केनापि विप्रलब्धासि । (Mu. 1)

भगवन् कुसुमायुध त्वया चन्द्रमसा च विश्वसनीयाभ्यामतिसन्धीयते कामिजनसार्थः । (S'. 8)

तात लताभगिनीं वनज्योत्स्नां तावदामन्त्रयिष्ये । (S'. 4)

करटक उवाच । भद्र किं कृतं तत्रमवता । दमनक आह । मया साक्त्रीतिवीजनिर्वापणं कृतं परतो दैवविहितायत्तम् । (P. I. 15) दृष्ट्वा मेघनादं दूरत एव कृतनमस्कारं तमप्राक्षीत् । तिष्ठतु ताकपुर-स्तात्पत्रलेखागमनवृत्तान्तप्रश्नो वैश्वंपायनवृत्तान्तमेव तावत् पृष्छामि । (K. 804)

अयमेकपदे तया वियोगः सहसा चोपनतः सुदुःसहो मे । नवनारिधरोदयादहोभिभंवितन्यं च निरातपत्वरम्यैः ॥ (V. 4) प्रतिग्रहीतुं प्रणयिशियत्वात्त्रिलोचनस्तामुपचकमे च । समोहनं नाम च पुष्पधन्या धनुष्यमोधं समधत्त बाणम् ॥ (Ku. III. 66)

न जातु कामः कामानामुपभोगेन शाम्यति । इविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ (Manu. II. 94)

ADDITIONAL SENTENCES FOR EXERCISE

अत्रभवत्या प्रसवावस्मव्गृहे तिष्ठतु । कुत इदमुख्यत इति चेस्वं सायु-मिरुपदिष्टः प्रथममेव चक्रवर्तिनं पुत्रं जनियष्यसीति । स चेत्तल्लक्षणोपपको अविष्यति अभिनंद्य सुद्धान्तमेनां प्रवेशियष्यसि । विषयेये तु पितुरस्याः समीकन-यनमवस्थितमेव । (S'. 5)

कबारम्भकाले राजपुत्रा ऊचुः। आर्य मित्रलाभः श्रुतस्ताववस्माभिः । इदानीं मुहृद्भेदं श्रोतुमिच्छामः। (H. 2)

> मुखमापतितं सेव्यं दुःखमापतितं तथा । चक्रवत्परिवर्तन्ते दुःखानि च मुखानि च ॥ (H. 1)

सम्धान्तरा सावरणेऽपि गेहे योगप्रभावो न च लक्ष्यते ते । बिभिष चाकारमिनवृंतानां मृणालिनी हेमियवोपरागम् ॥ (R.XVI.7) मृनिसुताप्रणयस्मृतिरोधिना मम च मुक्तिमिदं तमसा मनः । सनसिजेन सखे प्रहरिष्यता धनुषि चूतशरश्च निवेशितः ॥ (S'. 6) देव परावृत्तेषु कष्वशिष्येषु—

सा निदन्ती स्वानि भाग्यानि वाला वाहत्सेषं कन्दितुं च प्रवृत्ता । स्त्रीसंस्थानं चाप्सरस्तीर्थमारादृत्सिप्यनां ज्योतिरेकं खगाम ॥ (S'. 5) धनं ताववसुलभं लब्धं कृच्छे,ण रक्ष्यते । लब्धनाशो यथा मृत्युस्तस्मादेतस्र चिन्तयेत् (H. 1) सर्वस्य चाहं हृदि सिन्नविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च । वेदैश्च सर्वेरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ (Bg. XV. 15)

न खलु न खलु बाणः सिन्नपात्योऽयमस्मिन्
मृदुनि मृगशरीरे तूलराशाविवाग्निः ।
क्व बत हरिणकानां जीवितं चातिलोलं
क्व च निश्चितिपाता वज्यसाराः शरास्ते ।। (S'. 1)
आपूर्णश्च कलाभिरिन्दुरमलो यातश्च राहोर्मुखं
संजातश्च घनाघनो जलधरः शीर्णश्च वायोर्जवात् ।
निर्वृत्तश्च फलेग्रहिर्दुमवरो दग्धश्च दावाग्निना
त्वं चुडामणितां गतश्च जगतो यातश्च मृत्योर्वशम् ।। (Mal. 9)

Those who act in a virtuous way and are devoted to doing good to others, alone become the objects of God's mercy.

I have brought from Bombay eight silken clothes, five silver pots, and several other useful things.

On the one hand I have never before seen him; on the other, there is his speech as hard as the stroke of a thunder-bolt; who may this man be?

As soon as these brave soldiers desert their master's side, I shall provoke revolts in his territories.

You have made very good preparations for war; nothing will, therefore, be wanting to you.

Duryodhana:—Oh the bravery of that youthful warrior! I think all warriors must have for a time stood still with amazement, to see his extraordinary exploits. Well, proceed.

Having imposed upon me in that manner by your honeyed sentences, are you not ashamed to cast me off now?

You are so much afflicted with even a temporary separation from your mate, and yet you are so averse to giving a love-lorn man like me, information regarding his lost beloved.

The moment he placed his foot within the threshold of the house, three men rushed upon him and made him their prisoner.

You have now got wealth, honour, children, and everything else desired by men; what else do you want?—Or why, it is truly said 'there is no knowing how far human desires may extend.'

Go thou to Yajnas'arman and ask him why he has tarried so long; while I shall go and call the other Brahmanas.

Rama getting up early in the morning, begins to study; whereas thou sleepest snoring in the bed.

As far as the eldest son of Mitragupta is concerned, he may certainly be relied upon, but I do not know anything about his other sons.

If this be done, you yourself will go on uninterruptedly with your work; and we also shall be enabled to do our own.

LESSON XXV

दिष्टचा, न, नाम, नु, ननु, & नूनं

- § 280. दिष्ट्या is a particle expressive of joy or gladness and may be translated by 'I am glad,' 'happily,' 'thank God'; as, दिष्ट्या प्रतिहतं दुर्जातं (Mal. 4) 'I am glad the evil is averted'; दिष्ट्या कोपन्याजेन देन्या परित्रातो भवान् (M. 1) 'thank God (that) you are saved by the Queen under the pretext of anger.'
- (a) दिख्या is often used with the root वृध् and दिख्या वृष् may be translated by 'to congratulate (one) upon,' the subject of वृष् being the person congratulated, and the matter of

congratulation being put in the instrumental case; as, दिष्ट्या महाराजो विजयेन वर्धते (V.1) 'I congratulate your Majesty upon your success'; दिष्ट्या सुहृद्बुद्ध्या विधतोसि (Mal. 4) 'you are to be congratulated upon your friend's recovery (from the swoon), ' or 'I congratulate you' &c.

- § 281. न 'not' is used like an adverb: न दृष्टोऽयं मया 'he was not seen by me.' 'No' as applied to nouns is expressed by न with any one of the indefinite forms; as, 'no man came to me' न कोपि नरो मामायात:; योगिनां न किमपि अयं 'Yogins have no fear.' In negative sentences the indefinite forms mark the exclusion of all; as, मरणान्न कोपि विभेति 'no one whatever is afraid of death.'
- (a) In several cases न-न is used to express an assertion emphatically positive; as, नेयं न वक्ष्यति मनोगतमाधिहेतुं (S'.3) 'she will certainly mention the secret cause of her agony' (lit. not that she will not mention &c.).
- § 282. * नाम is most frequently used in the sense of 'by name,' 'called,' 'named,' 'known as'; as, रावणो नाम स्लेका: 'the lord of Lanka by name Ravana'; पुष्पपुरी नाम नगरी 'a town called Pushpapuri.'
- Obs. The noun before नाम must in this sense be in the same case as the noun of which it may be an attribute; as, मेघनादो नाम मित्रं (P. 1. 15) 'a friend called Meghanàda'; तत्रंदिनीं सुवृत्ता नामोपयम्य (Dk. I. 1); अस्ति पाटलिपुत्रे नाम नगरे बलभिन्नाम वणिक् (Dk. II. 6). This नाम does not enter into any compound, and should not be confounded with नामन् which is compounded; thus दशरथनाम राजा is wrong; it should be either दशरथो नाम राजा or दशरथनामा राजा (दशरयो नाम यस्य सः).
 - § 283. Another most general sense of नाम is 'indeed,'

*नाम प्राकाद्यसंभाव्यकोषोपगमकुत्सने । (अ.) नाम प्राकादयकुत्सयोः । संभाव्याभ्यपगमयोरलीके विस्मवे ऋषिः ।। (हे.) *to be sure,' 'verily,' 'forsooth'; as, मया नाम जितं (V. 1) 'I have indeed conquered' (become victorious); विनीतवेषेण प्रवेष्टव्यानि तपोवनानि नाम (S'. 1) 'hermitages should indeed (to be sure) be entered with a modest (humble) dress.'

Obs. When नाम is used with क:, कि, कथं, &c., the meaning expressed is that of 'possibility' or 'I should like to know' (cf. इव § 257); as, को नाम राज्ञां प्रिय: (P. I. 3) 'who possibly is a favourite of kings'; को नाम पाकाभिमुखस्य जंतुर्द्धारणि दैवस्य पिभातुमीष्टे (U. 7) 'what creature, I should like to know, is able to shut the doors of Fate, when disposed to show its power'; अधि कथं नामैतत् (U. 6) 'how indeed is this'?

§ 284, नाम is also used (1) to express a 'pretence' or a feigned action; as, कार्तान्तिको नाम भूत्वा (Dk. II. 6) 'pretending to be an astrologer'; (2) with imperatives, in the sense of 'granted,' 'it may be that,' 'if you like;' as, यत्खल्वनालो-चिताविष दु:खावसानमेव दु:खं तन्मरणभीरोभंवतु नाम शोकावेगाय (K. 328); 'granted (it may be that) that calamity which being of indefinite duration, will end in sorrow, will create emotions of grief in one afraid of death'; एवमस्तु नाम 'well, be it so' (if you like); (3) 'wonder'; अन्धो नाम पर्वतमारोहति (G. M.) 'it is a wonder that a blind man ascends a mountain'; (4) 'anger' and rarely 'censure'; कि नाम विस्फुरन्ति सस्त्राण (U. 4.) 'Oh! do missiles gleam forth!'; ममापि नाम दशाननस्य परे: परिभवः (G. M.) 'What! should I, Dasanana be defeated by others'?

§ 285. * नु has an interrogative force involving 'some doubt' or 'uncertainty'; as, स्वप्नो नु माया नु मतिभरमो नु (S'. 6) 'was it a dream, an illusion, or an infatuation of the brain?'

(a) नु is very often compounded with the interrogative pronoun and its derivatives, in the sense of 'possibly,' indeed' (cf इव § 257); as, कि न्देतत्स्यात्किमन्यदितोऽयना (Mal.T)

^{*} नु प्रकायां विकल्पे च। (अ.)

"what may this possibly be?—or what else than this; कयं न गुणविद्वन्देयं कलत्रं (Dk. II. 6) 'how, indeed, shall I get a virtuous wife'?

- § 286. † The most general combination of \overline{q} is with the word न, and नन is now treated as a separate word. is used in the following senses:—(1) 'is it not indeed that,' "surely it is"; as, यदाऽमेघाविनी शिष्योपदेशं मलिनयति तदाचार्यस्य दोषो नन (M. 1) 'when a dull-witted pupil spoils the instruction (given), is it not indeed (surely it is) the fault of the preceptor?' (2) it is used as a corrective word like 'why' in English; as, नन पदे परिवृत्य भण (Mk. 6) 'I say, say (it) changing the words '; ननु भवाग्रतो में वर्तते (S'. 2) ' why ' you yourself are before me ' (is it not, indeed, that &c.); नन विचिनोत भवांस्तदिसम्बद्धाने (V. 2) (well, why do you stand) 'vou should look for it in this garden'; (3) in propitiatory expressions. in the sense of 'pray,' 'be pleased '&c.; as, नन मां प्रापय पत्य-रित्तिक (Ku. IV. 32) ' be pleased to take me to my husband '; (4) as a vocative particle used in addressing persons, mean-भवानेकाकी किमिति निवसति (Dk. I. 2) Rajavahana said :- 'O man, why do you live here alone?'; नन् मर्खाः पठितमेव यदमाभिस्तत्काण्डे (U. 4) 'ah fools, you have already learnt it in that chapter'; (5) in asking questions; as, नन समाप्तक्रत्यो गीतमः (U. 4) 'has Gautama accomplished his object?'
- (a) In argumentative discussions ननु is very often used to head an objection or advance a contrary proposition, and उच्यते, with or without अन, is used with the statement that answers the objection raised, or refutes the proposition asserted; as, 'ननु एकाधिकं हरेज्ज्येष्ठः' इति वचनेन विषमो विभागो दशित इति । अत्रोच्यते । सत्यमयं विषमो विभागः सशास्त्रस्तथापि लोकविद्वष्टरवान्नानुष्ठिय. (Mitakshara) 'now it may be objected that the division (of the ancestral property) is declared to be uneven, by the precept 'the elder shall take 2 parts'.—

[†] प्रक्रनावधारणानुज्ञानुनयामंत्रणे नन् । (अ.)

To this we reply, true this unequal division is ordained by S'astras, but it is not to be followed being opposed to practice; so ननु अचेतनान्येव वृश्चिकादिशरीराण्यचेतनानां च गोमयादीनां कार्याणीति उच्यते (S'. B. 428); other examples of the use of ननु in this sense are:—ननु चेतनमि कार्यकारणं स्वामिभृत्यन्यायेन भोक्तुरुपकरिष्यति । न । (S'. B. 423); ननु जगदप्य-प्रकृतमसंशन्दितं च । सत्यमेतत् (ibid. 383).

Obs. कथं तिह (then how is this), इति चेत् (if any were to say so), are sometimes used in raising objections; as, कथं तिह 'नवासि हे सुरु '—प्रमाद एवायमिति भागुरि: (S. K.) 'now one may ask how is it सुरु (voc. sing.)', (we say) 'Bhaguri thinks that it is a mistake.'

§ 287. The chief sense of नूनं is 'certainly,' 'indeed,' 'positively'; as, स नूनं तव पाशांश्छेत्स्यति (H.1)' he will certainly cut your bonds. अद्यापि नूनं हरकोपविह्नस्त्विय ज्वलति (S'. 3) 'surely (indeed) the fire of the anger of Hara is still burning in you.'

ननु समाने ऽपि ज्ञाननृद्धभाषे वयोवृद्धत्वाद्गणदासः पुरस्कारमहिति। (M. 2)

मया नाम मुग्धचातकानेय शुष्कधनगर्जितेंऽतरिक्षे जलपानमिष्टम्। (M. 2)

अनियंत्रणानुयोगो नाम तपरिवजन: । (S'. 1) अलं रुदित्वा । ननु भवतीभ्यामेव स्थिरीकर्तव्या शकुंतला । (S'. 4) दिष्ट्या धर्मपत्नीसमागमेन पुत्रमुखदर्शनेन चायुष्मान्वर्धते । (S'. 7) निशम्यैतन्त्रियतिबलानु तत्पाटवानु स्वबुद्धिमांचानु स्वनियममनादृत्य तस्यामसा प्रासजत् । (Dk. II. 2)

एतद्वचनं श्रुत्वा बद्धकलकले सहाजने पितुरंगे प्रदीप्तशिरसमाशीविषं न्यक्षिपम् । अहं च मीतो नामावष्कुत्य तातस्य विषं क्षणादस्तभयम् ।

(Dk. II. 4) इमं ठलनाजनं सृजता विधात्रा नूनमेषा घुणाक्षरन्यायेन निर्मिता । नोचेदञ्जभूरेवंविधनिर्माणनिपुणो यदि स्यात् तर्हि समानलावण्या मन्यः तरुणीं किं न करोति । (Dk. I. 5)

यदि गर्जिति वारिधरो गर्जेतु तन्नाम निष्ठुराः पुरुषाः अयि विद्युत्प्रमदानां त्वमपि च दुःखं न जानासि ॥ (Mk.5)

प्रश्चोतनं नु हरिचंदनपल्छवानां निर्णाडितेंदुकरकंदऌजो नु सेकः।

आतप्तजीवनमनः परितर्पणो मे ।

संजीवनौषधिरसो नु हृदि प्रसिक्तः ॥ (U. 3)

ADDITIONAL SENTENCES FOR EXERCISE

नन्वार्यमिश्रैः प्रथममेवाज्ञप्तमभिज्ञानशाकुंतलं नामापूर्वं नाटकं प्रयोगे-णाचिक्रियतामिति । (S'. 1)

अनुपपन्नं खल्वीदृशं त्विय । न कदाचित्सत्पुरुषाः शोकपात्रात्मानो भवंति । कृ प्रवातेपि निष्कंपा गिरयः । (S'. 6)

सिंख लवंगिके दिष्टचा वर्धसे । ननु भणामि प्रतिबुद्ध एव ते प्रियवयस्यः प्रतिपन्नचेतनो महाभागो मकरंद इति । (Mal. 4)

आर्थ ननु रामभद्र इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य । तक्कषाभ्यस्त्रमभिधीयताम् । (U 1.)

स शक्तिकुमारो नाम श्रेष्ठिपुत्रोऽष्टादशवर्षवेशीयश्चितामापेदे । नास्त्य-दाराणामननुगुणदाराणां वा सुखं नाम । तत्कथं मु गुणवद्विन्देयं कलत्रमिति । अथ परप्रत्ययाहृतेषु वारेषु यादृष्टिकीं संपत्तिमनभिसमीक्ष्य कार्तांतिको नाम भृत्वा भूवं बभाम । (Dk. II. 6)

विधिप्रयुक्तां परिगृहच सिक्वयां परिश्रमं नाम विनीय च क्षणम् । जनां स परयन्नुजुनैव चक्षुषा प्रचन्नमे वक्तुमनुज्ज्ञितऋमः ।। (Ku. V. 32)

नियमयसि विमार्गप्रस्थितानात्तदंडः

प्रशमयसि विवादं कल्पसे रक्षणाय।

अतनुषु विभवेषु ज्ञातयः संतु नाम
त्विय तु परिसमाप्तं बंयुकृत्यं प्रजानाम् ॥ (S'. 5)
बपुषा करणोज्ज्ञितेन सा निपतंती पतिमप्यपातयत् ।
ननु तैलिनिषेकिबिदुना सह दीपाँचिष्पैति मेदिनीम् ॥ (R. VIII. 88)
अस्याः सर्गविधौ प्रजापितरभूचवंद्रो नु कांतिप्रदः
शृंगारंकरसः स्वयं नु भदनो मासो नु पुष्पाकरः ।
वेदाभ्यासजडः कथं नु विधयन्यावृत्तकौतूहलो
निर्मातुं प्रभवेनमनोहरभिदं रूपं पुराणो मुनिः ॥ (V. 1)

There lived a rich merchant by name Dhanamitra in a town called Manipura.

What mortal can possibly know the greatness of God, which baffles the imagination even of great sages?

He, possessed of inauspicious features, was indeed crowned king, notwithstanding that there were other qualified princes.

Who is there who will try to bring down ruin on his head with his own hands?

I congratulate you all on the accomplishment of your-desired objects.

Thank God that thou art again seen by me after a long separation.

Friend, please do this much for me; I shall put on a female dress and profess myself to be your daughter; you will then take me to the king and speak to him thus.

May it be a real tiger, or some other animal dressed in a tiger's skin!

Govinda:—Rama, when will you go to wait upon the Guru? Rama:—Why, it is your turn to-day to wait upon our preceptor?

You say Govinda is very lavish in spending money;

why, you yourself resemble him in this and several other respects.

If then that friend demand 'why Brutus (Gopala) rose against Cæsar (Vishnu), 'this is my answer:—'Not that I loved Cæsar less, but that I loved Rome (Suvarnpura) more.'

LESSON XXVI

पुनः, प्रायः (प्रायेण), बन, बलवत्, मुहुः, यत् & यत्सत्यं

- § 288. पुन: usually means 'again'; as, पुनिवक्ष: (Ku. V. 83) 'wishing to speak again'; but it has often the sense of 'whereas,' 'while', 'on the other hand'; as. तदेव पंचवटीवनं स एव आर्यपुत:। मम पुनर्मदभाग्याया दृश्यभानमपि सर्वभेवैतन्नास्ति (U. 3)'it is the same Panchavatî forest, and my lord is the same; but (on the other hand, however) to me, an unlucky being, all this, though before the eye, is as if nothing.'
- (a) पुन: पुन: is stronger than पुन: and means 'over and over again,' 'repeatedly'; as, स्वपाठान्पुन: पुनर्जाचय 'read thy lessons over and over again.' The use of पुन: with कि is already given (vide § 267).
- § 289. प्राय: or प्रायेण means 'generally' and is used in laying down a general rule or statement; as, प्रायो भृत्यास्त्यजंनि प्रचित्तिवभवं स्वामिनं सेवमाना: (Mu. 4) 'generally (as a general rule) servants, waiting upon their lord, leave him when his prosperity declines (fades away)'; प्रायेणैते रमणविरहेष्वगनाना विनोदा: (Me. 87) 'generally these are the amusements of women during their separation from lovers.'
- § 290. *बत is used in the following senses:—(1) 'alas.' to express pity or sorrow; as, अहो बत महत्याप कर्तुं व्यवसिता वय (Bg. I. 45) 'alas! what a great sin are we going to commit!; (2) 'joy' or surprise', and it is generally found in con-

^{*} खेदानुकशासंतोषविस्मयामंत्रणे बत । (अ.)

- junction with अहो in these senses; as, अहो बतासि स्पृहणीयवीर्यः (Ku. III. 20) 'oh! how enviable thy valour'; so, अहो बत मह-चित्रं (K. 154); हता बत वराकी सा (G. M.); as a vocative particle; as, बत वितरत तोयं तोयवाहा नितान्तं (G. M.) 'O clouds give plentiful water'; त्यजत मानमलं बत विग्रहै: (R. IX. 47).
- § 291. बलबत् meaning 'having strength' is used as an adverb, in the sense of 'strongly,' 'excessively,' 'very much'; as, शिव इंद्रियक्षोम बलबन्निजग्राह (Ku. III. 69) 'S'iva sirongly (perforce) curbed (quieted) the agitation of his •senses'; बलबदस्वस्थशरीरा शकुतला (S'. 3) 'S'akuntala is very severely indisposed.'
 - § 292. मुहु: means often'; as, बालो मुहू रोदिति 'the child often weeps'; and in this sense it is generally repeated. It also means 'at one time—at another time,' 'now—now,' and is used with each clause; as, मुहुर्ग्देश्यहीजा महुरिष बहुप्रापितफला अहो चित्राकारा नियतिरिव नीतिर्नयविदः (Mu. 5) 'at one time (now) its seeds seem to disappear; at another (now) it yields many fruits; oh, how varied is the policy of a politician, like Fate!'
 - § 293. यत् introduces a direct assertion with or without इति at the end; as, सत्योऽयं जनप्रवादो यत्संपत्संपदमनुबध्नातीति (K. 73) 'the popular saying is true that one fortunate thing follows another'; तस्य कदाचिंचता समृत्पन्ना यदर्थोत्पत्त्प्पायाध्ितत नीयाः कर्तव्याध्य (P. 1) 'a thought once occurred to him that means for acquiring wealth should be devised and executed'
 - (a) यत् has the force of 'that' in such sentences as 'art thou mad that thou speakest so incoherently?' कि त्वं मत्तोऽसि यदेवमसंबद्धं प्रलपिस or 'because' or 'since'; as, कि शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत् (Mus 2) 'does not the serpent S'esha feel the heaviness of the load on his body, because he does not throw down the Earth (from his head)?'; प्रियमाचरितं लते त्वया मे यदीयं पूनर्भया द्ष्टा(V. 1)' O

creeper, you have done me a service, since she has been once more seen by me.'

Obs. In translating sentences having the sense of 'since-therefore,' 'because—hence,' 'therefore,' 'hence,' these may be translated by तत् or तत:; or the whole sentence may be expressed by using यत् or यत:; as, अहं भ्रातरं गृहाभिष्कासयामि यत् (यत:) सोऽतीव दुवृत्त: 'I shall drive my brother out of the house because he is exceedingly ill-behaved.'

\$ 294. यत: means 'from which place,' being used for बस्मात्; as, यतस्त्वया ज्ञानमशेषमाप्तं (R. V. 4) 'from whom (your preceptor) complete knowledge has been obtained by you'; or it means 'for,' 'because,' 'since,' when a reason is assigned; as, किमेवमुच्यते महदंतरं यतः कर्एरद्वीपः स्वगं एव (H. 8) 'why do you say so? There is a great difference; for the Karpüra island is heaven itself.'

§ 295. यत्सत्यं, regarded as one word, is used in the sense of 'to be sure,' 'to own' or 'to speak the truth,' 'verity'; as, अमंगलाशंसयास्य वो वचनस्य यत्सत्यं कंपितिमिव मे हृदयं (Ve. 1) 'by the ominous nature of this your speech, my heart, to speak the truth, trembles.'

यद्वेतसः कुब्जलीलां विडम्बयित तिवि मात्मनः प्रभावेष ननु नदी-वेगस्य । (S'. 2)

इदं तन्त्रत्युत्पन्नमति स्त्रैणमिति यनुच्यते । (S'. 5)

निराकरणविक्रवायाः प्रियायाः समवस्थामनुरमृत्य बळवदशरणो ऽस्मि। (S'. 6)

सर्वथा न कंचित्र खलीकरोति जीविततृष्णा यदीद्गवस्थमपि मामाया-सयति जलाभिलाषः । (K. 85)

ुण्यभाजः खल्बमी मुनयो यदहर्निशमैन मगबतं पुण्याः कथाः शृण्वतः सम्पासते । (K. 43) कस्मान्मया निष्प्रयोजनमिदमस्वमुखद्वयमनुसृतमिति विचार्यमाणे यःस-त्यमाःमैव मे परिहासमुपजनयति । (K. 120)

अहं तं समादिशम् ।सैषा सञ्जनाचरिता सग्णिर्यदणीयसि कारणे ऽन-णीयानादर: संदृश्यते । (Dk. II. 7)

अलमन्यथा गृहीत्वा न खलु मनस्विनि मया प्रयुक्तमिदम् ।

प्रायः समानविद्याः परस्परयशःपुरोभागाः ॥ (M. 1)

अयि कठोर यराः किल ते प्रियं किमयशो ननु घोरमतः परम् । किममवद्विपिने हरिणीदशः कथय नाथ कथं बत मन्यसे ॥ (U. 3)

यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुंजानस्य ममापि चेतसि सुम-हान् परितोषः प्रादुर्भवति । यतः

चीयते वालिशस्यापि सन्क्षेत्रपतिता कृषि:।

न शालेः स्तम्बकरिता वष्तुर्गुणमपेक्षते ॥ (Mu. 1)

ADDITIONAL SENTENCES FOR EXERCISE

अथ तेषां मध्यात् काकः प्रोवाच । स्वामिन्वयं तावत्सवंत्र पर्यटिताः परं न किवित्सत्वमासादितं पूर्णं पर । तदय मां भक्षयित्वा प्राणान्धारयतु स्वामी येन देवस्याप्यायना भवति । मम पुनः स्वर्गप्राप्तिरिति (P. I. 11)

इह (पंचमे प्रकोष्टे) गंधर्वसुरगणैरिव विविधालंकारशौभितैर्गणिकाः। जनवंधलैक्च यत्सत्यं स्वर्गायत इदं गेहम्। (Mk. 4)

आपरितोषाद्विदुषां न साधु सन्ये प्रयोगविज्ञानम्।

बलवदिष शिक्षितानामात्मन्यप्रत्ययं चेतः (S'. 1)

ज्वलति चलितेन्धनोग्निविप्रकृतः प्रशाः फणां कुरते ।

प्रायः स्वं महिमानं कोधातप्रतिपद्यते जंतुः ॥ (S'. 6)

अदूरवितनीं सिद्धि राजन्विगणयात्मनः।

उपस्थितयं कल्याणी नाम्नि कीर्तित एव यत् ॥ (R. I. 87)

अथ वा मम भाग्यविष्लवादशनिः कल्पित एव बेधसा । यदनेन तर्रुन पातितः क्षपिता तद्विटपाश्रिता लता ॥ (R. VIII. 47) सत्वाटो बिबसेइवरस्य किरणैः सन्तापितो मस्तके बाञ्छन्येशमनातपं विधिवशात्तातस्य मूलं गतः । तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यान्त्यापवः ॥ (Bh. II. 90)

I do not think it proper to speak on this subject, because I am not conversant with its details.

Since you broke open my house last night, I take you prisoners, and shall take you to the court for inquiry.

In matters concerning girls, householders generally see with the eyes of their wives.

Oh, the unparalleled splendour of this place! To own the truth, it will vie even with the garden of Indra in point of beauty.

Is the place, from which you have come, supplied with plenty of corn?

I am going to execute my master's command, but where are you going?

Thus the wood-cutter saved his life and wealth, while the evil spirit was engaged in employment for whole twelve years.

Suvadanà tells me that Chandralekhà, her mistress, has been very ill since the day of her dancing in the temple of Durgà; I must now go to inquire how she is doing.

As a general rule the regard shown by masters to their servants, varies as the nature of the work intended to be accomplished through them.

Do you think the sun is not exhausted simply because, he never remains stationary in his celestial path?

Friend, cut off my snares very soon and save me; for it is truly said that 'adversity is the touchstone of friendship.'

LESSON XXVII

यथा-तथा & यावत्-तावत्

- § 296. यथा by itself means (1) 'as,' 'in the manner mentioned '; as, यथाज्ञापयति देव: (S'. 1) ' just as your Majesty orders,' i.e., your orders will be obeyed; (2) 'namelu.' * as follows, ' 'so'; as, तद्ययानुश्र्यते (P. 1.) 'it is as stated below, (as follows); it is namely reported'; (3) 'hke.' 'as,' showing 'comparison' like इव; as, आसीदियं दशरथस्य गहे यथा श्री: (U. 4) 'she was in the house of Das'aratha like the Goddess of wealth'; (4) it is used to introduce a direct assertion, to report words or speeches, occurring in the direct construction in English; as, विदितं खल ते यथा स्मरः क्षणमप्युत्सहते न मा विना (Ku. IV. 36) 'it is already known to you that Cupid does not feel at ease, without me even for a moment. ' यथा in this sense is usually followed by इति at the end; as. संदिष्टास्मि तातेन । यथा वत्स मित्रावसो जीमत-बाहनाद्योग्यतरो वरो न लभ्यते । तस्मादस्मै मलयवती प्रतिपाद्यतामिति (Nag. 2) I am entrusted with a message by my father (to this effect):- 'O Mitràvasu, a better bridegroom than Jîmûtawahana cannot be found; so give him Malayavatî; (5) 'as,' 'for instance'; as, यत्र यत्र धमस्तत्र तत्र वहिन: यया महानसे (Tarka.) 'wherever there is smoke, there is fire, for instance in the kitchen'; (6) 'so that' where येन often takes the place of यथा; as, त्वं दर्शयतं चौरसिंहं यथा व्यापाद-इ.स (P. I. 8) 'show thou that regue of a lion so that I may kill (him) '; स्वामिन्मम प्राणैः प्राणयात्रा विधीयतां येन ममोभय-स्रोकप्राप्तिभवति (P. I. 11) 'Lord, maintain yourself by my life, so that I may secure both the worlds.'
- 297. यथा and तथा, when used as correlatives of cach other, have the following senses:—(1) 'as—so,' in which case तद्वत् sometimes takes the place of तथा; as, यथा वृक्षस्तया फलें 'as the tree, so the fruit'; यथा बीजांकुरः सूक्ष्मः प्रयत्नेनाभिर्धितः। फलप्रदो भवेत्काले तद्वल्लोकः सुरक्षितः (P. I. 8) 'as a small sprout growing from a seed, carefully tended, will

yield fruit at the proper time, so (will) people when properly protected '; (2) 'so—that', where तया stands for so, and यथा for that; as, यदि वामनुमतं तथा बर्तेथां यथा तस्य राजधरवकंपनीया भवामि (S'. 3) 'if you approve of it, so act that I shall be favoured by the royal sage'; अहं स्वामिनं विज्ञाप्य तथा करिष्ये यथा स वधं करिष्यति (P. I. 11) 'I, requesting his Majesty, shall so manage that he will kill him.'

Obs. The words ईद्श, ताद्श, तावत्, एतावत्, इयत् &c., are similarly used for तथा, and forms of the relative pronoun (generally येन) are used with the second clause for यथा; as, ईद्शी अहं संदमागिनी यस्या न केवलमायंप्रविदहः पुत्रविदहोऽपि (U. 3) 'I am so unfortunate that not only am I separated from my lord, but even from my children'; मम चैतावान् लोभविरहो येन स्वहस्तगतसुवर्णकंकणमपि यस्मै कस्मेचिद्दातुमिच्छामि (H. 1) 'my absence of greed (desire) is such that I wish to give to any body this golden bracelet, though actually in my hands'; (3) 'since—therefore', 'because (as)—so'; as, यथायं चिलतमलयाचलशिलासंचदः प्रचंडो नभस्वांस्तथा तक्यामि आसन्नी-मूतः पिक्षराजः (Nàg. 4) 'since (as) this wind is terrible, shaking the collection of stones on the Malaya mountain, (therefore), so I think that the lord of the birds has approached'; (4) 'if—then,' used like यदिनाहि; or as a strong form of adjuration, 'as surely as—so surely'; as,

बाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे । तथा विश्वंभरे देवि मामंतर्धातुमहंसि ॥ (R. XV. 81)

'if (as surely as) there is no unchastity in my conduct with regard to my husband, in word, thought, or deed, then (so surely), O all-pervading Goddess (Earth), be pleased to take me in'; (5) 'as much—as', 'so much—as', where तथा stands for 'as much or so much' and यथा for 'as', when the sense intended is that of 'equality of relation'; as, न तथा बाधते शीतं यथा बाधित बाधते (Su.) 'cold does not pain me so much as does the (form) Badhati.' In this sense एव is often used with यथा and तथा, or with one of them, to

make the equality more emphatic, and then they may be translated by 'as—as'; as, वधूनतुष्केषि यथैव शांता प्रिया तन-जार्य तथैव सीता (U. 4) 'among the four daughters-in-law, Sità was as dear to him as his daughter S'antà.'

- (a) यथा & तथा are repeated (यथा यथा—तथा तथा) in the sense of the word the used with adjectives in the comparative degree, the adjectives themselves being translated by their Sanskrit equivalents, or in the sense of 'the more—the more,' 'the less—the less'; as 'the older he grew, the stronger became his torment (anxiety) caused by want of issue' यथा यथा यौवन-मितनकाम तथा तथा अनपत्यताजन्मा महानवर्षतास्य संताप: (K. 59); so 'the less you think of your lost son, the less will be your sorrow' यथा यथा मृतपुत्रं न चित्रिष्यिस तथा तथा तथा तव दुःखं सममेष्यति, or यथा यथा अल्पीयसी पुत्रचिता तथा तथा तथा अल्पीयो दुःखम्.
- \$ 298. *यानत, used by itself, is used in the sense of 'as far as,' 'till', 'for' showing duration of time or space and governs the Accusative case; as, स्तनत्यागं यावत्युत्रयो-रोक्सन (U.7) 'take care of (these) sons till they are weaned'; कियंतमर्वीय यावदत्मच्चरितं चित्रकारेणालिखतं (U.1) 'till what limit (how far) has our life been painted by the painter'?
- (a) *यावत् sometimes has the sense of 'just', 'then' denoting an action that is intended to be done immediately (vide § 190); as, तद्यावद् मृहिणीमाहूय संगीतकमनृतिष्ठामि (S'. 1) 'therefore calling my wife. I shall begin the concert'; याव-दिमां छायानाश्चर्य प्रतिपालयामि तां (S'. 3) 'having resorted to this shade. I shall then wait for her.'
- \$ 299. Used as correlatives यावत् and तावत् have these senses:—(1) 'as much—as', तावत् standing for 'as much', and यावत् for 'as', both being used like nouns or adjectives; as. पुरे ताबंतमेवास्य तनीति रविरातपम्। वीधिका-कमलोन्मेषो यावन्मात्रेण साध्यते। (Ku. II. 83) 'the sun sheds as much light only, in his city, as causes the bursting oper

^{*} यावसारुख साकत्येऽवधी मानेऽबधारणे । (अ.)

of lotuses in his ponds'; (2) 'all'; where the two together have the sense of totality; as, यावहनं तावद भुक्तं (G.M.) 'I have eaten all that was given'; यावन्मानुष्यके शक्यमुपपादियेतुं तावत्सर्वमुपपाद्यतां (K. 62); (3) 'as long as'—'so long', where बाबत् stands for 'as long as' and तावत् for 'so long'; as, बाबिहित्तोपार्जनशक्तस्ताविश्वजपरिवारो रक्तः (Mohamudgara) 'as long as one is able to acquire wealth, so long is his retinue attached to him.'

- Obs. (a) Where in English 'as long as', 'so long as' or 'till', 'until' &c., are used, both यावत् and तावत् will have to be used in Sanskrit, यावत् with the clause introduced by 'as long as', 'till' &c., and तावत् with the principal clause; as, 'as long as' the responsibility of the kingdom is entrusted to me. I shall keep the subjects contented' यावद्राज्यभारो मिष बिन्यस्तस्तावदहं प्रजा अनुरक्तः करिष्यामि; 'charioteer, stop the chariot till I get down' सूत तावद्रथ स्थापय यावदहमवतरामि.
- (b) In translating sentences introduced by 'before' यावन्न will have to be used for 'before', it being equivalent to till not; as. यावदेते सरसो नोत्पतंति तावदेतेभ्यः प्रवृत्तिरवगमयितव्या (V. 4) 'I must obtain information from them before they fly up from the lake.'
- \$ 300. Sometimes यावत्—तावत् have simply the force of 'when-then' as यावदसी पांथ उत्थायोध्वे निरीक्षते तावत्तेनावलोकितो हंस: कांडेन हतो व्यापादित्तच (H.3) 'when the traveller having got up, blooked upwards. (then) the flamingo being observed by him. was struck with an arrow and killed': and sometimes the sense of 'as soon as', 'no sooner—than', 'scarcely—when' &c.. where यावत् stands for 'no sooner', 'scarcely' &c.. and जावत् for 'then', when' &c.. as. एकस्य दु: खस्य न यावदंत गच्छामि.....तावद् दितीयं समुपस्थितं में (H.1) 'scarcely had I gone (before I had gone) to the end of one calamity when another has befaller me again'

भगवन्संकरूपयोने प्रतिबन्धरस्यपि विषयेष्यभिनिवेश्य तथा प्रहरिस यथा जनोयं काळान्तरक्षमो न भवति । (M. 8)

अक्तथितोपि ज्ञायत एव यथायमाभीगस्तपोवनस्येति । (S'.1) आश्रमवासिनो यावदवेक्ष्याहमुपावर्ते तावदाईपृष्ठाः क्रीयन्तां वाजिनः। (S'1)

बहुवल्लभा राजानः श्रूयन्ते । तद्यथा ना प्रियसखी बन्धुजनशोचनीया न भवति तथा निर्वाहय । (S'8)

संजीवक आह । भो मित्र कथं ज्ञेयो मयासौ दुष्टबुद्धिरिति । इयन्तं कालं यावदुत्तरोत्तरस्नेहेन प्रसादेन चाहं दृष्टः । (P. I. 15)

यद्येत्रं नकुलस्य बिलद्वारात्सर्पकोटरं यावन्मत्स्यमांसशकलानि प्रक्षिप यथा नकुलस्तन्मार्गेण गत्वा तं दुष्टसर्पं विनाशयति । (P. I. 20)

अयि मातर्देवयजनसंभवे देवि सीते ईदृशस्ते निर्माणभागः परिणता येन लज्जया स्वन्छन्दमाक्रन्दितुमपि न शक्यते । (U. 4)

ततो यावदसौ पान्थस्तद्वचिस प्रतीतो लोभात्सरिस स्नातुं प्रविश्वति तावन्महापंके निमग्नः पलायितुमक्षमः । (H. 1)

यथा यथेषं चपला दीप्यते तथा तथा दीपशिखेष क्षण्जलमिक कम केषलमुद्दमति । (K. 105)

यावःसंबन्धिनो न परापतन्ति ताबद्वःसया मालत्या नगरदेवतागृहं गन्तव्यमित्यादिशन्ति भगवतीनिदेशवर्तिनो ऽमात्यदाराः । (Mal. 6) यथेतोमुखागतैरपि महान्कलकलः श्रुतो ऽस्माभिस्तथा तर्कयानि ।

अन्यदिप पारक्यं बलमुपगतमिति । (Mal. 8)

कोधं प्रभो संहर संहरेति यावदगिरः खे मकृता चरन्ति । ताबस्त बहिनर्भवनेत्रजन्मा अस्मावदेशं मदनं चकार ॥

(Ku. III. 72)

यथैव श्लाच्यते गंगा पादेन परमेष्टिनः । प्रभवेण द्वितीयेन तथैवोष्टिरसा त्वया ॥ (Ku. VI. 70) अर्थेन तु विहीनस्य पुरुषस्याल्पमेधसः । कियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥ (H. 1) यावतः कुरुते जन्तुः संबन्धान्मनसः प्रियान् । तावन्तोपि विलिख्यन्ते हृदये शोकशंकवः ॥ (H. 4) स तावदिभिषेकान्ते स्नातकेभ्यो ददौ वसु । यावत्तेषां समाप्येरन् यज्ञाः पर्याप्तदक्षिणाः॥ (R. XVII. 17)

ADDITIONAL SENTENCES FOR EXERCISE

यावत्तत्रभवान्वयस्यः कार्यासनादुत्तिष्ठित तावदेतस्मिन्विरलजनसंपाते विमानोत्संगपरिसरे स्थास्यामि (V. 2)

तदेवंत्रायेऽतिकुटिलकष्टचेष्टासहस्रदारुणे राज्यतंत्रेऽस्मिन्महामोहान्ध-कारकारिणि च योवने कुमार तथा प्रयतेथा यथा नोपहस्यसे जनैर्नोपालभ्यसे सुहृद्भिर्नाक्षिप्यसे विषयेर्ने विकृष्यसे रागेण नापट्टिरयसे सुखेन (K. 109)

यथा यथा चलितजलयंत्रविगलिताभिरंबुधाराभिराहन्यते सा तथा तथा वैद्युतानलसहोवर इव स्फुरति मदनपावकः । (K. 251)

चंद्रापीडः प्रातरेव किवदंतीं शुश्राव यथा किल दशपुरीं यावत् परामतः स्कंषावार इति । $(K.\ 262)$

वत्स याववयं संसारस्तावित्सद्धैवेयं लोकयात्रा यत्पुत्रैः पितरो लोक- ह्रमेप्यनुवर्तनीया इति । $(Ve.\ 3)$

अपि वृष्ट्वानिस मम प्रियां वने कथयामि ते तदुपलक्षणं शृण् । पृथ्लोचना सहचरी यथैव ते सुभगं तथैव खल् सापि बीक्षते ॥ (V 4) वितरित गुरुः प्राप्ते विद्यां यथैव तथा जरे न तु खल् तयोर्जाने शक्ति करोत्यपहंति वा । भवति च पुनर्भ्यान्भेदः फले प्रति तद्यथा अभवति शचिववोद्याहे मणिनं मुदां चयः ॥ (U. 2) क्या कालकृतोद्योगात्कृषिः कलवती भवेत् ।
तद्वभीतिरियं वेव चिरात्कलित न क्षणात् ॥ (H. 8)
कोडीकरोति प्रयमं यथा जातमिनित्यता ।
धात्रीव जननी पश्चात्तथा शोकस्य कः कमः ॥ (Nag. 4)
यथा काष्ठं च काष्ठं च समेयातां महोवधौ ।
समेत्य च व्यपेयातां तद्वव्भूतसमागमः ॥ (H. 4.)
उभयोर्न तथा लोकः प्रावीण्येन विसिष्मिये ।
नूपतेः प्रीतिदानेषु वीतस्पृहतया यथा ॥ (R. XV. 68)
यावत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा
यावच्चेंद्रियशिक्तरप्रतिहता यावत्स्वयो नायुषः ।
आत्मश्चयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
प्रोद्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ (Bh. III. 88)
यथा प्रदीष्तं ज्वलनं पतंगा विशंति नाशाय समृद्धवेगाः ॥
तथेव नाशाय विशंति लोकास्तवापि ववत्राणि समृद्धवेगाः ॥ (Bg. XI. 29)

A hundred schemes have been devised by me for his ruin, in consultation with my friends; they are as follows:—

I suppose you have already heard that in the heavens dwells a class of nymphs called Apsaras.

He is like Bhîma in heroism, but in wickedness of heart he surpasses the cruellest of demons.

Ravana so pleased S'ankara by his austere penance, that the God granted him several boons.

This king governs his country so well that not one of his numerous subjects is disloyal to him.

Since all the preparations of war have been completed I do not think it proper to treat with the enemy.

The more I think about this world, the more does my mind become disgusted with it.

The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bit my child.'

I hope you will stay here till Govinda comes back from his pilgrimage.

As long as I breathe, I shall defend my dear country even at the cost of my life, so that I may not die with a name sullied with disgrace.

He took the doctor's medicine for (यावत्) 21 days, but finding no change for the better, he ceased to take it.

The teacher beat the child with a stick so severely that he fell down senseless on the ground.

The more do philosophers think about God, the less do they know him.

He is as much distinguished by the purity of his conduct as by his talents, and as intent upon restraining his senses as upon doing good to others.

Do you not know that all carnivorous animals are provided with claws (use यावत्—तावत्)?

The more diligently you study, the fewer will be your chances of failure, and the greater the probability of improvement.

LESSON XXVIII

वरं-न, वा, स्थाने, हन्त, हा, & हि

§ 301. वरं with न generally followed by न, तु or पुन: is used in the sense of 'better—than', 'better—but not', to express preference, बरं being used with the clause containing the thing preferred (which is put in the nominative case) and न न, न तु or न पुन: with the clause containing the thing to which the first is preferred (this also being put in the nominative case); as, वरं कन्या जाता न चाविद्दास्तनय: (P. I. 1) 'better (that) a girl (be) born rather than a foolish son';

बरं प्राणत्यागो न पुनरधमानामुपगमः (H. 1) 'better to lose life, but not the vicinity of (contact with) the base.'

- (a) Sometimes न is used without च, तु or पुन: as, याञ्चा मोषा वरमिथगुणे नाधमे लब्धकामा (Me. 5) 'better (that) a request to a worthy person (should even be) unheeded, than that it being made to a base man should be gratified'; वरं भरान्तं वनचरै: सह न मूर्वजनसंपर्क: (Bh. II. 14) 'it were better to roam with wild ones than (to keep) company with foolish people.'
- § 302. * वा is an alternative conjunction meaning 'or'; but its position is different in Sanskrit, being similar to that of च, see § 272; 'Rama or Govinda' रामो गोविदो वा or रामो वा गोविदो वा.
- (a) It has also these senses:—(1) 'and', 'as well', 'also'; as, पत्रलेखे कथ्य महाइवेतायाः कादंबर्याइच कुशलं कुशली बा सकलः परिजन इति (K. 230) 'Patralekhà, tell me whether Mahàs'vetà and Kàdambarî are doing well, and also whether the whole retinue is doing well'; (2) 'like', 'as', having the sense of इव; as, जातां मन्ये तुहिनमिथतां पिंचनीं चान्यरूपां (Me. 86) 'I consider her to be changed in form (appearance) like a lotus blighted by frost'; (3) 'optionally'. mostly in grammatical rules; as, दोषो णौ। वा चित्तविरागे (Pàn. VI. 4. 90-91) 'in the causal the उ of दुष् is lengthened; but optionally, when it means to pervert the mind.'
- (b) वा is added to the interrogative pronoun and its derivatives in the sense of 'possibly' like इव or नाम (see §257); as, मृतः को वा न जायते (P. I. 1) 'who possibly, that is dead, is not born again?'; कस्य वान्यस्य वचिस मया स्थातव्यं (K. 156)'whose words else should I possibly act up to?'; क्यं वा गम्यते (U. 3) 'how indeed can you go?'
- § 303. वा, when repeated, has the sense of 'either—or', 'whether—or'; as, उभे एव क्षमे वोढुमुभयोबीजमाहितम्। सा वा अंभोस्तदीया वा मूर्तिजलमयी मम (Ku. II. 60) 'two only are

^{*} वा समुज्बय एवार्य उपमानविकस्पयोः । (हे.)

able to bear the seed of us two; either she (Parvati) of S'ambhu, or his watery form, mine'; तत्र कविपरिश्रमानु-रोषाद्वा उत्तानकथावस्तुमौरवाद्वा मवनाटकदर्शनकुत्हलाद्वा मवद्भिरवधानं दीयमानं प्राथये (Vc. 1) 'I solicit your attention being paid to it, whether out of regard to the poet's labour, or the importance of the sublime subject-matter, or a desire to see a new drama represented.'

- § 304. स्थाने is used as an adverb in the sense of 'justly' 'properly', 'it is quite proper that'; as, स्थाने प्राणा: कामिनां दृत्य-धीना: (Me. 3) 'it is proper (it is justly said) that the life o; lovers is in the hands of (depends upon) messengers', स्थाने तपो दुश्चरमेतदर्थमपर्णया पेलवयापि तप्त (Ku. VII. 65) 'it is quite proper that Aparna, Hough delicate, practised a very austere penance for his sake.'
- (a) अस्थाने means 'inopportune', 'out of place'; as, अस्थाने द्वयोरपि प्रयत्नः (Mu. 2) 'the attempt of both was out of place.'
- § 305. * हंत is used in the following senses:—(1) 'joy', 'surprise', 'flurry', such as is expressed by 'Oh' in English; as, हत अवृत्तं संगीतक (M. 1) 'Oh! the concert has commenced'; (2) 'compassion', 'pity'; as, पुत्रक हंत ते घानाकाः (G. M.) 'it is a pity, child, that you have only Dhanakas'; (3) 'oh', 'alas', showing grief; as, हत धिङ मामधन्यं (U. 1) 'alas, fie upon me, an unhappy being!'; (4) it is sometimes used as an inceptive particle; as, हत ते कथिष्यामि (Ram. I. 48. 14) 'well, now I shall tell you.'
- \$ 306. † हा most frequently denotes 'grief', 'dejection', 'pain', as expressed by 'ah', 'alas', 'woe me'; as, हा श्रिय जानिक (U.3) 'alas! oh beloved Jānakî'; हा हा देवि स्फुटति हृदयं (U.3) 'alas! alas! my heart bursts.' It is sometimes used to express 'surprise'; as, हा कथं महाराज-दश्यस्य धर्मदाराः प्रियसखी मे कौसल्या (U.4) 'Oh! indeed, she

^{*} हंत हर्षेञ्नुकंपायां वाक्यारंभविषादयोः । (अ.)

[†] हा इति विस्मवविवादशुम्बुगुप्सार्तिषु (ग. म.)

is Kausalya, my dear friend, the duly married wife of king Das'aratha.'

For the use of \$\ \text{with the accusative see \ \} 34.

Obs. The sense जुगुप्सा 'reproach' is very rare.

§ 307. * हि never used at the beginning of a sentence, has these senses:—(1) 'for,' 'because,' expressing a strict or logical reason; as, अग्निरिहास्ति घूमो हि दृष्यते (G. M.) 'here is fire for there appears smoke'; अपि महिषणा त्वं गृहायानुमत: । कालो हचयं संक्रमित्ं द्वितीयमाश्रमं (R. V. 10) 'have you been permitted by the great sage to become a householder, for it is now time to enter upon the second stage of life'?

Obs. In general statements with reference to a particular case, this sense of fg 'for' is understood.

(2) 'indeed,' 'surely'; as, देव प्रयोगप्रधानं हि नाटचशास्त्रं किमत्र वाग्व्यवहारेण (M. 1) 'my lord, the science of acting indeed consists principally of representation; what is the use of oral discussion in this case'? न हि कमलिनी दृष्ट्वा प्राहमवेक्षते मतंगजः (M. 8) 'surely an clephant, having seen a lotus plant, cares not for the shark'; (3) it has often the sense of 'for instance', (स्क्टार्थ) 'as is well-known'. when a fact is stated to illustrate a foregoing assertion, in the sense of तथा च as, प्रजानामिव भूत्यर्थ स ताभ्यो बलिमग्रहीत्। सहस्रगणमृत्स्रष्ट्मादत्ते हि रसं रिव: (R. I. 18) 'he took taxes from his subjects only for the sake of doing good to them; (for instance) the sun drinks up water in order to give it back increased a thousand-fold'; (4) 'only,' 'alone' to emphasize an idea; as, मुढो हि मदनेनायास्यते (K. 155) 'a fool only is troubled by Cupid'; (5) sometimes as an expletive.

^{*} हि पादपूरणे हेती विशेषेप्यवधारणे (वि.)

राकुंतला—सिंब कस्य वान्यस्य कथयिष्यामि । किंत्वायासयित्रीदानीं वां भविष्यामि ।

उभे—अत एव खळु निर्वेध:। स्निग्धजनसंविभक्तं हि दुःखं सहय-वेदनं भवति । (S'. 3)

हंत भोः शकुंतलां पतिकुल विसृब्य लन्धमिदानी स्वास्थ्यम् । (S'. 4)

स्थाने खलु प्रत्यादेशविमानिताप्यस्य कृते शकुंतला क्लाम्यति ।(S'. 6)

अविनीत किं नो ऽपत्यिनिर्विशेषाणि सत्त्वानि विप्रकरोषि । हंत वर्धते ते संरम्भः । स्थाने खलु ऋषिजनेन सर्वदमन इति कृतनामधेयो ऽसि । (S'. 7)

स्थाने खलु नारायणमृषिं विलोभयंस्यम्तदूरुसंभवामिमां दृष्ट्वा बीडिताः सर्वा अप्सरस इति । (V. 1)

भवादृशा एव भवन्ति भाजनान्युपदेशानाम् । अपगतमले हि मनसि स्फटिकमणाविव रजनिकरगभस्तयो विशति सुम्बमुपदेशगुणाः । (K. 103)

> तदेषा भवतः कांता त्यजैनां वा गृहाण वा । उपपन्ना हि दारेषु प्रभुता सर्वतोमुखी ॥ (S'. 5)

अनंतरत्नप्रभवस्य यस्य हिमं न सौभाग्यविलोपि जातम्। एको हि दोषो गुणसन्निपाते निमज्जतींदोः किरणेष्विवांकः।। (Ku. I. 8)

बहूनामप्यसाराणां समवायो हि दुर्जय: ॥ तृणेरावेष्टयते रज्जुर्यया नागोऽपि बच्यते ॥ (P. L. 14)

कुसुमान्यपि गात्रसंगमात्प्रभवंत्यायुरपोहितुं यदि । न भविष्यति हंत साधनं किमिवान्यत्प्रहरिष्यतो विधे: ॥ (R. VIII. 44)

सेवां व्याधवकारिणीं कृतिधिय: स्थाने स्ववृत्तिं विदु: | (Mu. 8)

वरं मीन कार्य न च वचनमुक्तं यदनृतं। वरं क्लैब्य पुंसी न च परकल्त्राभिगमनम्। वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचि-वरं भिक्षाशित्वं न च परधनास्वादनसुखम्॥ (H. 1)

ADDITIONAL SENTENCES FOR EXERCISE

बरमावाभ्या कति**पबिवसाननयोरप्यदर्शनकृताः क्लेशा अनुभूता न** पुनरस्य वैशंपायनानवलोकनबुःखदीनं हिने दिले मुखमीक्षितम् (K 204)

असंशयं क्षत्रपरिग्रहक्षमा यदार्यमस्यामभिलाषि मे मनः । सतां हि संदेहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ॥ (S'. 1)

सुतन् हृदयात्प्रत्यादेशव्यलीकमपंतु ते

किसपि सनसः संमोहो मे तदा बलवानभूत्।

प्रबलतससामेबंप्रायाः शभेषु हि वृत्तयः

स्रजमिप शिरस्यन्धः क्षिप्तां धुनोत्यहिशंकया ॥ (S' 7)

राजा—एवमादिभिरनुपक्रम्योऽयमातंकः । पश्य— कुसुमक्षयनं न प्रत्यग्रं न चंद्रमरीचयो

न च मलयजं सर्वांगीणं न वा मणियष्टयः । मनसिजरुजं सा वा दिव्या ममालमपोहितं

रहास लघयेदारज्धा वा तदाश्रयिणी कथा।। (V. 3)

स्थाने त्वां स्थावरात्मानं विष्णमाहुस्तथाहि ते ।

चराचराणां भूतानां कुक्षिराधारतां गतः ॥ (Ku. VI. 67)

अःलोके ते निपतित पुरा सा बलिव्याकुला वा

मत्सादृत्रयं विरहतनु वा भावगम्यं लिखन्ती । पृच्छन्ती वा मधुरवचनां सारिकां पंजरस्थां

किच्चिद्भर्तुः स्मरिस रिसके त्वं हि तस्य प्रियेति ॥ (Me. 88) अरुंभर्ता—हा वत्से

जिशुर्वा शिष्या वा यदसि मम तत्तिष्ठतु तथा विशुद्धेरुत्कर्षस्त्वयि तुःमम भक्ति द्रढयति ।

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शिशुत्वं स्त्रैणं वा भवत् नन् वंद्यासि जगतो गुणाः पूजास्थानं गुणिषु न च लिगं न च वयः ॥ (U.4.) स्थाने भवानेकनराधिपः सन्निकचनत्वं मखजं बिभित । पर्यायपीतस्य सुर्राहमांशोः कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥ (R.V.16) प्रेष्यभावेन नामेयं देवीशब्दक्षमा सती। स्नानीयवस्त्रिक्यया पत्त्रोणं वोपर्युज्यते ॥ (M.5) नृपतेः प्रतिषिद्धमेव तत्कृतवान् पंक्तिरथो विलंघ्य यत् । अपथे पदमपंयति हि श्रुतवंतोऽपि रजोनिमीलिताः ॥ (R. IX. 74) तमवेक्य रुरोद हा भुशं स्तनसंबाधमुरो जघान च । स्वजनस्य हि दु:खमग्रतो विवृतद्वारिमवोपजायते ॥ (Ku. IV. 26) व्यतिषजित पदार्थानान्तरः कोपि हेतू-नं खलु बहिरुपाधीन्त्रीतयः संश्रयन्ते । विकसति हि पतंगस्योदये पंडरीक द्रवति च हिमरश्मावृद्गते अंद्रकांतः ॥ (Mal. 1) अर्हस्येनं (दावाग्नि) शमयितुमलं वारिधारासहस्रं-रापन्नातिप्रशमनफलाः संपदो हच्तमानाम् । (Me. 54) स्थाने हृषीकेश तब प्रकीत्या जगतप्रहृष्यत्यनरज्यते च । रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यंति च सिद्धसंघाः ॥ (Bg. XI. 36) ए। असः :- अहो स्विलब्टोऽभ्दयं प्रयोगः । लेखोयं न ममेति नोत्तरिमदं मुद्रा मदीया यतः सौहादं शकटेन खंडितमिति श्रद्धेयमेतत्कथम् । मौर्ये भूषणविक्रयं नरपतौ को नाम संभावयेत् तस्मात्संप्रतिपत्तिरेव हि वरं न ग्राम्यमत्रोत्तरम् ॥ (Mu. 5) स्वसुखनिरभिलाषः खिद्यसे लोकहेतोः प्रतिदिनमथवा ते वृत्तिरेवंविधेव । अनुभवति हि मुर्ध्ना पादपस्तीव्रमुष्णं

शमयति परितापं छायया संश्रितानाम् ॥ (S'. 5)

उचितः प्रणयो वरं विहन्तुं बहवः खंडनहेतनो हि वृष्टाः । उपचारविधिर्मनस्विनीनां न तु पूर्वाभ्यक्षिकोपि भावज्ञृत्यः ॥ (M. 8)

It is far better to support one's self by begging from door to door than to be always fawning upon the haughty rich.

Either he is able to do it, or his two brothers, but not any body else.

It is but just that he gives you this warning to spend money economically, for the marriage of your daughter is every day drawing near.

When calamities befall a man, discrimination is the real wisdom, for those who act without discrimination have their miseries multiplied.

The poet that said 'one fault merges in a collection of good qualities,' did not properly observe human nature; for, generally poverty destroys even a group of good qualities.

Who indeed, except this magnammous person, would risk his life to save that of others!

Be sure, O woman, that you will ere long be united with your husband; is it not a fact that a river, the water of which is dried up in summer, is again united with its current in the rainy season!

I worship all gods with the same devotion, whether they belong to the Yavanas or Brahmanas.

I shall even prefer (use बरं—न) a dreary forest haunted by tigers and wolves, to a life led in poverty amongst one's kinsmen.

Woe me that have survived all that I held dearest on this earth!

- Oh! I have found the ring that I had lost.
- Oh! How delightful is the appearance of this man?

It is just that the author of the Ramayana used divine spench to describe his manifold deeds.

Out of hundreds of kings, she chose only this king for her husband; for the mind is conscious of its former associations.

Who possibly, that has fallen into the snares of the wicked, has safely escaped? And what weak person has not failed in his attempts at contending with the strong?

LESSON XXIX

Atmanepada and Parasmaipada

- N. B In this and the next lesson the unspecified references are to Siddhanta Kaumudî; and Bk. means the eighth cento of Bhatti Kāvya.
- § 308. There are two Padas in Sanskrit: the Atmanepada and Parasmaipada. The Atmanepada ('voice for one's self') denotes that the fruit of the action accrues to the agent (कर्नुगांग्रिफलं); as, कुरते 'does for himself.' The Parasmaipada ('voice for another') denotes that the fruit of the action accrues to another; गच्छित 'goes for another.' This distinction is scarcely, if ever, observed in practice. It is the original meaning of the terms, but cannot be consistently followed in all cases. Sanskrit writers use both the Padas promiseuously; as, निदेशमिदानीं श्रोनुमिच्छामि (M. 1) 'I wish now to hear the message'; उत्कठासाधारणं परितोषमनुभवामि (S'. 4); यावद्यते साधियन त्वदर्थं (R. V. 15.).
- If it be supposed that this distinction is meant to be observed when a root admits of both the Padas, this is also not borne out by usage; as, राजा स्वसूनोरचंद्रापीड इति नाम चकार। शुकनासोपि विश्वजनोचितं वैशंपायन इति नाम चके (K.74), where the two Padas are used in the same sense.
- § 309. Some roots are conjugated in one Pada only, as नम, भ्रम, रुच्, भाष् &c.; some in both the Padas, as कृ, चि

बुर, दुह &c.; while some are restricted to one Pada' or the other, according as certain prepositions are prefixed to them, or they are used in particular senses; as, गम् is Parasmaipada; but संगम् is Atmanepada; शाम् 'to rule' is Parasmaipada, but आशास 'to bless' is Atm. Some roots of this nature are given in this and the next lesson.

Roots of the First Conjugation

- \$ 310. The root *कम्, when not preceded by a preposition, takes both the Padas. But it is used in the Atm. by itself when the sense of 'continuity', or 'want of interruption', 'energy', and 'development', or 'increase' is indicated; as, क्रममाणांजरिनसदि (Bk. 22) 'moving unobstructed in the enemy's assembly'; अश्ययनाय कमने 'shows energy for studying'; नमतेजिस्मञ् बाम्त्राणि 'the Sastras are developed in him.'
- (a) Preceded by उप and परा, it is Atm. in the same senses; as, इत्युक्त्वा ले परावस्त (Bk. 22) 'so saying he showed his might in the sky'; परीक्षितुमुपाकस्त राक्षमी तस्य विकम (ibid. 23) 'made bold to test &c.'
- (b) When preceded by आ, it is Atm. in the sense of 'ascending' or 'rising' of a luminary; as, आक्रमते सूर्य: (Mbh.) 'the sun rises'; दिवसाक्रमसाणेव (Bk. 23). But आक्रामित धूमो हर्म्यतलात् 'the smoke issues from the surface of the terrace'; or आकामित धूमो हर्म्यतलं (Mbh.) 'covers the terrace.'
- (c) With व in the sense of 'walking', 'placing the footsteps'; विष्णुस्त्रेधा विचक्रमे 'Vishnu took three steps'; वाजी विकमते; but विकामति संधि: 'the joint splits.'
- (d) With प्र and उप, in the sense of 'beginning'; as बन्तुं मिथ: प्राक्रमतैनमेन (Ku. III. 2) 'thus began to talk with him privately.' But प्रकामति 'goes'; उपकामति 'comes.'

^{*} वृत्तिसर्गतायनेषु कमः । उपपराभ्याम् । आङ उद्गमन । वेः पाव-विहरणे । त्रोपाभ्यां समर्थाभ्याम् । अनुपसर्गाद्वा । (I. 3. 38-48)

- § 311. The root †कीड 'to play' is usually Paras., but when preceded by the prepositions अनु, सं, परि, and आ, it is Atm.; अनु-परि-आ-कीडते माणवक:; संक्रीडंते मणिभि: यत्र कन्या: (Mc. 70) 'play with jewels.' But माणवकमन् कीडति (Mbh.) 'plays with Manavaka.'
- (a) With सं, it is Paras. in the sense of 'making a noise'; as, संकीडन्ति शकटानि (Mbh.) 'the carts creak.'
- \$ 312. *गम् with सं is Atm. in the sense of 'communicate with', 'unite with', 'join'; as, अक्षधूर्तें: समगंसि (Dk. II. 2) 'I joined gamblers.' So ऋ or ऋच्छ् with सं as, समारंत ममाभोष्टा: (Bk. 16).
- \$ 313. The root **चर् 'to walk,' when preceded by उद, is Atm., when used transitively; as, पानशोण्डा: पथ: क्षीबा वृंदैरुदचरंत च (Bk. 31)' drunkards, being intoxicated, strayed away from the paths in crowds'; so घममुच्चरते 'transgresses duty.' But बाष्पमूच्चरति 'vapour goes up.'
- (a) With सं, it is Atm. when used with the instrumental of a conveyance; as, यानै: समचरंतान्ये (Bk. 82) 'others went in vehicles'; नविन्तय्था संचरते सुराणां (R. XIII. 16) 'new passes through the path of gods (sky).'
- § 314. ‡ जि, when preceded by वि and परा, in the sense of 'to conquer', or 'to be victorious', and 'to defeat' respectively, is Atm.; as, चक्षमें चकमंबुजं विजयते (V. B. I) 'her (blue) eye surpasses the blue 'btus'; विजयतों देव: (M. 1) 'victory to your Majesty!'; खं पराजयमानोसौ (Bk. 9)' defeating (completely overstriding) the sky.'
 - § 315. When ¶तप् 'to heat', preceded by वि or उद्, is

[†] क्रीडोऽनुसंपरिभ्यक्च । (I. 3. 21)

^{*} समो गम्युच्छिभ्याम् । (I. 3. 29)

^{**} उदश्चरः सकर्मकात् । समस्तृतीयायुक्तात् (1. 8. 58-4)

[‡] विपराभ्यां जे: (I. 8. 19)

[¶] उद्विभ्यां तपः (I. 3. 27); स्वांगकर्मकाञ्चेति वक्तव्यम् । Varttika.

intransitively used, or has 'a limb of the body' for its object, it is Atm.; as, रविवित्तपतेत्वर्थ (Bk. 14)' the sun is shining very hot'; तीव्रमुत्तपमानोयमशक्यः सोढुमातपः (ibid 15.)' this excessively scorching heat is unbearable'; उत्तपते-वितपते-पाणी (Mbh.) 'he warms his hands.' But उत्तपति सुवर्णं सुवर्णकारः (Mbh.) 'a goldsmith heats (causes to melt) gold'; so चैत्रो मैत्रस्य पाणिमृत्तपति.

Obs. तप्, by itself, is intransitive; as, तमस्तपति घमाँशौ कथमावि-भंविष्यति (S'. 5) 'how will darkness manifest itself, when the sun is shining'?

- § 316. *नी 'to lead or carry,' without a proposition or with the prepositions उद्; उप, or वि is Atm. in the following senses:—(1) instructing (lit. honouring); as, शास्त्रे नयते 'gives instructions in S'astra'; (2) 'lifting up'; as, दंडमुत्र-यते 'lifts up a stick'; (3) 'initiating into sacred rites'; भाणवकमुपनयते 'invests Manavaka with the sacred thread'; (4) 'knowledge', 'investigation'; तत्त्वं नयते 'investigates the truth'; (5) 'employing on wages', 'hiring'; कर्मकरानुपनयते 'employs labourers as hired servants'; (6) 'paying off, as a tribute; debt' &c.; कर विनयते 'pays the tax due to the king; (7) 'spending', 'applying to use'; शतं विनयते 'spends a hundred (for charity).
- (a) नी with वि is Atm., only when the object is something else than 'a part of the body'; as, विनेष्ये कोश्रमथवा (Bk. 22) or I shall remove (restrain) my anger '; but गंड विनयति 'turns away his cheek.'

Obs. विनी in the sense of 'teaching', 'taming', 'domesticating', is Paras.; वन्यान्विनेष्यन्निव दुष्टसत्त्वान् (R. II. 8) 'as if wishing to tame the wicked animals of the forest'; so विनिन्यूरेनं गुरवो गुरुत्रियं (R. III. 29).

§ 317. † यम् preceded by आ is Atm., either when it is

^{*} संमाननोत्संजनाचार्यकरणज्ञानभृतिविगणनव्ययेषु निय:। (I.8.86)

[†] आङ्गो यमहनः (I.3.28); समुदाङभ्यो यमोऽग्रंचे (I.8.75;) उपाद्यमः स्वीकरणे (I.3.56)

intransitively used, or has 'a limb of the body for its object, or anything other than a work of composition; as, আযুহন্তন 'spreads'; पाणिमाय्च्छते 'stretches his hand'; ব্যুম্বাযুহন 'spreads the cloth.'

- (a) Preceded by सं and उद it is Atm., when the object is not 'a literary work '; as, ब्रीहीन्संयच्छते 'gathers rice'; भारमुद्यच्छते 'lifts up a load'; but उद्यच्छति वेदं 'tries hard to learn the Vedas.'
- (b) यम् with रुप is Atm., in the sense of 'marrying', 'espousing', or 'accepting' in general; as, सीतां हिन्दा दशमुख-रिपुनीमयेमे यदन्यां (R. XIV 71) 'that the enemy of the tenmouthed (Râvana), having abandoned Sità, did not marry another.'
- § 318. ‡ रम् 'to sport' is usually Atm., but preceded by the prepositions वि, आ, or परि it is Paras.; as, विरम विरम बहने (Ratn. 5) 'stop, stop, O fire '; आरमति उद्याने 'takes rest in a garden'; क्षण पर्यरमत्तस्य दर्शनात् (Bk. 53) 'was for a time pleased at his sight.'
- (a) with उप when, intransitively used, रम् takes either Pada; as, उपारंसीच्च सम्परयन् वानरस्तं चिकीपितात् (Bk. 54) 'the monkey seeing him, desisted from what he meant to do'; नात्र सीतेत्युपारंस्त (Bk. 55) 'he stopped, seeing there was no Sîtà.'
- § 319. *बंद् 'to speak', by itself is Atm., in the following senses:—(1) 'showing brilliance or proficiency in; as, शास्त्रे बदते; (2) 'pacifying or coaxing (generally preceded by उप in this sense); as, भृत्यानुपबदते 'conciliates or cajoles his servants '; (3) 'knowledge'; as, शास्त्रे बदते 'knows Sastra'; (4) 'toil'. 'effort'; as, क्षेत्रे बदते 'toils in the field'; (5) 'difference of opinion', 'quarrel'

[‡] व्याद्धपरिभ्यो रमः । विभाषाऽकर्मकात् । (1. 3. 83-85)

भासनोयसंभाषाज्ञानयत्नविपत्युपमंत्रणेषु वदः । व्यक्तव्राचां समृच्चारणे ।
 अनोरकर्मकात् । विभाषा विश्रलापे । (1.3. 47-50)

- (generally preceded by वि in this sense); as, परस्परं विवद-भागानां शास्त्राणां (H. 1) 'of mutually conflicting scriptures'; (6) 'flattering', 'requesting'; as, दातारमुपबदते 'coaxes the donor'; [this sense is analogous to (2).]
- (a) With सम्प्र it is Atm., in the sense of 'loud and distinct speaking' (as that of men &c.); as, सम्प्रवदन्ते ब्राह्मणा: 'the Brahmanas are speaking loudly together'; but वरतन् सम्प्रवदन्ति कुनकुट्टा: (Mbh.) 'O beautiful lady, the cocks are crowing.'
- (b) With अनु, बद् is A'tm., under the same circumstances as (a), when it is intransitively used; as, अनुवदते कठ: कला-पस्य 'Katha imitates Kalapa'; but उक्तमनुवदति 'recapitulates or reproduces what is said'; अनुवदति वीणा 'the lute resounds.'
- (c) With वित्र in the sense of 'disputing', 'wrangling', it takes either Pada; as, वित्रवदंते-ति वैद्याः 'the doctors are at variance' (are disputing); ऐद्वित्रवदमानेस्तां संयुक्तां ब्रह्मराक्षसः (Bk. 80) 'went to it, filled with wrangling evil demons.'
- (d) With अप it is Atm., in the sense of 'reviling', 'reproaching'; as, न्यायमपवदते; नृभ्योऽपवदमानस्य (Bk. 45).
- § 320. *स्यां s A'tm.. by itself in the sense of 'disclosing one's intentions'; as, गोपी कृष्णाय तिष्ठते; or 'accepting as umpire'; as, संशय्य कर्णादिषु तिष्ठते यः (Ki. III. 14)' who, when he is in doubt, has recourse to Karna (and others) as his judge or umpire.'
- (a) With सं, अव, प्र and sometimes वि it is Atm.; as, दारिद्रचात्पुरुषस्य बांधवजनो वावये न संतिष्ठते (Mk. 1) 'on account of a man's poverty, his relations do not act up to his words'; क्षणमप्यवितष्ठते दवसन् यदि जंतु: (R. VIII. 87) 'if a being breathes on, though only for a moment'; हरिहरि-प्रस्थमय प्रतस्थे (S'i. III. 1) 'then Hari set out for Hariprastha': so अत्रापरे प्रत्यवितष्ठते (S'. B. 45); अग्नर्ज्वलतः विस्फु-िश्ना विप्रतिष्ठरेन् (ibid.)

[•] समवप्रविभ्यः स्वः । प्रकाशनस्वयाख्यायोश्च । (I. 8. 22-3)

- (b) With आ it is Atm., only in the sense of 'solemn declaration' (प्रतिज्ञा); as, जलं विषं वा तव कारणादास्थास्थे (Mb.) 'for thee I shall surely have recourse to water or poison.'
- § 321. With † उद् in its literal sense of 'getting up', it is Paras.; but in a figurative sense, it is A'tm.; as, उत्तिष्ठ-मानं मित्रार्थे कस्त्वां न बहु मन्यते (Bk. 12) 'who does not esteem you, who strive for your friend?'; मुनतावृत्तिष्ठते 'raises himself up (aspires) to absolution'; see Ki. XI. 13, and S'i. XIV. 17; but पीठादुत्तिष्ठति, and ग्रामाच्छतमृतिष्ठति 'a hundred is yielded by a village.''
- § 322. ‡ With उप it is Atm., in the sense of 'waiting upon in a religious manner', 'worshipping' (as a deity); as, ये मूर्यमुपतिष्ठते मंत्रै: (Bk. 13) 'those who wait upon the sun according to religious mantras'; न त्र्यंबकादन्यमुपास्थितासी (Bk. 1.3).
- Obs. ¶In this sense of 'waiting upon' in general, the root is found in literature taking either pada; as, उपतस्यु-मेहान्मान धर्मपुत्र युधिष्ठिर (Mb. II. 4. 7); स्तुत्यं स्तुतिभिरध्वाभि-रुपतस्थे सरस्वती (R. IV. 6)
- \$. 23. With * उप it is Atm., also in the following senses: (1) 'uniting', 'joining'; as, गंगा यमुनामुपतिष्ठते 'the Ganges joins the Jumna'; (2) 'forming friendship with'; as, रथिकानुपनिष्यते (Mbh.) 'forms friendship with charioteers; (3) 'lead to' (as a way); as, अय पथा: साकेतमुपतिष्ठते (Mbh.) 'this way leads to Saketa (Ayodhyà).'

[🕆] उदोऽनूर्ध्वकर्मणि । (I.3 24)

[🗓] उपान्मत्रकरणे । (L3 25)

[¶] On this the Mahabhashya has the following:— बहुनामप्यचित्तानामेको भवति चित्तवान् । पश्य वानरसैन्येस्मिन्यदर्कमृपतिष्ठते ॥ मैवं मंस्थाः सचित्तोयमेषोपि हि यथा वयम् । एतदप्यसा कापेयं यदर्कमृपतिष्ठिति ॥

^{*}उपाद्देवपूजासंगतिकरणमित्रकरणपथिस्विति वाच्यम् । (Var.)

- (a) With उप it takes either Pada when 'a desire to get a thing' is implied; as, भिक्षुको बाह्मणकुलम्पतिष्ठते—ित (Mbh.) 'a beggar waits at the palace of Brahmana (with the desire of getting something)'; also when it is intransitively used; as, भोजनकाले उपतिष्ठते 'stands ready at the time of dinner.'
- § 324. † ह with अनु is Atm., in the sense of 'constantly practising'; as, पैतृकमश्वा अनुहरंते 'horses always practise the gait of their progenitor'; but in the sense of 'resembling' it is Paras.; as, रामभद्रमनहरति (U. 4).
- § 325. ‡ हवे preceded by आ is Atm., in the sense of 'challenging'; as, कृष्णश्चाणूरमाह्वयते (Sk.) आह्वत चेदिराण्मुरारि (Si. XX. 1); but इत एवाह्वयैनमप्यायुष्मंतं (U.6) 'call this long-lived boy also here.'

राज्यं नाम शक्तित्रयायत्तम् । शक्तयश्च मन्त्रप्रभावोत्साहाः परस्परानु-गृहीताः कृत्येषु क्रमन्ते । (Dk. II. 8)

असौ पापः क्रमेण शाखांतरेः संन्वरमाणः कोटरमागन्य तातमपण-तासुमकरोत् । (K. 33)

एवं भोः संतितिविच्छेदनिरवलंबानां मूलपुरुपावसाने संपदः परमु-पतिष्टन्ति । (S'. 6)

उपिस स्नात्वा कृतमन्गलो मन्त्रिभि: सह समगच्छे । (Dk. II. 8)

अये वनदेवतेयं फलकुसुमपल्लवार्ध्येण मामुपतिष्ठते । (U. 2)

विजयेतां रामलक्ष्मणौ कुंभकर्णमेघनादौ । (A. R. 6)

ततः प्रतस्ये कौबेरी भास्वानिव रघुर्दिशम् । (R. IV. 66)

वक्तुं धीर: स्तनितवचनैर्मानिनीं प्रक्रमेथा: (Me. 101)

[†]हरतेर्गतताच्छील्ये । (Var.)

[‡]स्पर्धायामाडः (I. 3. 31)

बिलर्बबन्धे जलधिर्ममन्थे जहेऽमृतं दैत्यकुलं विजिग्ये। कल्पांतदुःस्था वसुधा तथोहे येनैष भारोऽतिगुरुर्न तस्य ॥ (Bk. II. 30) उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिन्छता । समो हि शिष्टैराम्नाता वर्त्स्यतायामय: स च ॥ (S'i. II. 10) अयमपि च गिरं नस्त्वत्प्रबोधप्रयुक्ता-मनुवदति शुकस्ते मंजुवाक् पंजरस्थः । (R. V. 74) यावस्प्रतापनिविराक्रमते न भान्- -रन्हाय तावदरुणेन तमो निरस्तम् । (R. V. 71) अथ सर्वस्य धातारं ते सर्वे सर्वतो मखम । वागीशं वाग्भिरध्याभि: प्रणिपत्योपतस्थिरं ॥ (Ku. II. 🗈) स मानसीं मेरुसख: पितृणां कन्यां कुलस्य स्थितये स्थितिज्ञ: । मेनां मुनीनामपि माननीयामात्मानुरूपिवां धिपयमे॥ (Ku. I 18) पट्धरित्राही नव इत्र चिरेणापिहि नमा निकृन्तन्मर्माणि ककच इव मन्युर्विस्मित् । (U. 1) फलान्यादतस्य चित्राणि परिक्रीडस्य सानुष् । साध्वनुऋीडमःनानि पस्य वदानि पक्षिणाम् ॥ (Bk. VIII. 10) किचिन्नोपावदिष्टासौ केनचिद् व्यवदिष्ट न । शुष्यन् सप्रयदमानाद्रावणस्य गुणाञ् जनात् ॥ (ibid. 28)

ADDITIONAL SENTENCES FOR EXERCISE

एतं भगवत्यो भूमिदेवानां मूलमायतनमंतर्वेदि पूर्वेण कृष्णागरुमलयजर-समंगरागमन्योन्यस्य कुर्वाणे किल्दकन्यामंदाकिन्यौ संगच्छेते । (A. R. 7) इत्युक्त्वा शुकनासो हेमंतकालोत्पलिनीमिबोद्वाष्पां दृष्टिमुद्वहन्नुद्वेपिता-धरदब बहिरलब्धनिर्गमेण स्फुटन्निवांतर्मन्युपूरेण निश्वसन्नेवावतस्ये । (K. 289)

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वयोवेषविसंवादि रामस्य च तयोस्तदा ।
जनता प्रेक्ष्य साद्ध्यं नाक्षिकंपं व्यतिष्ठत ॥ (R. XV 67)
तर्त्रनं हेमकुंभेषु संभृतैस्तीर्यवारिभिः।
उपतस्युः प्रकृतयो भद्रपीठोपवेशितम् ॥ (R. XVII. 10)
इति दक्षितविश्रयं सूतं मध्तः कोपपरीतमानसम् ।
जपसांत्वियतुं महीपतिद्विरदं दृष्टमिवोपचक्रमे ॥ (Ki. II. 25)
पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।
इंद्रियाख्यानिव रिपुंस्तत्त्वज्ञानेन संयमी ॥ (R. IV. 60)
विनयंते स्म तद्योषा मधभिविजयश्रमम् ।
आस्तीर्णाजनरत्नासु द्वाक्षावलयभूमिषु ॥ (R. IV. 65)
श्रुतमप्यधिगम्य ये रिपून् विनयंते न शरीरजन्मनः ।
जनयंत्यचिराय संपदामयशस्ते खलु चापलाश्रयम् ॥ (Ki. II. 41%
 प्रियप्राया वृत्तिविनयमधुरो वाचि नियमः
प्रकत्या कल्याणी सतिरनवगीतः परिचयः ।
पुरो वा पश्चाद्वा तदिदमविपर्यासितरसं
 रहस्यं साधूनामनुपधि विशुद्धं विजयते ॥ (U. 2)
 क्षणं भद्रावितब्ठस्व ततः प्रस्थास्यसे पुनः
 न तत्संस्थास्यते कार्यं दक्षेणोरीकृतं त्वया ॥ (Bk. VIII. 11)
 द्रष्टं प्रक्रममाणोऽसौ सीतामंभोनिधेस्तटम् ।
 उपार्कस्ताकुलं घोरैः कममाणैनिशाचरैः ॥ (ibid. 25)
 जिल्पतोत्कुष्टसंगीतप्रनुत्तस्मितवल्गितैः ।
 घोषस्यान्वविष्डेव लंका पूतऋतोः पूरः ॥ (ibid. 29)
 ष्यरमत्प्रधनाद्यस्मात्परित्रस्तः सहस्रद्क् ।
 क्षणं पर्यरमत्तस्य दर्शनान्मारुतात्मजः ॥ (ibid. 53)
 यावटर्यपदां वाचमेवमादाय माधवः।
 विरराम महीयांसः प्रकृत्या मितभाषिणः ॥ (S'i. II. 13)
 विवक्षमिखलीकृत्य प्रतिष्ठा खलु दुर्लभा ।
  अनीत्वा पंकतां धलिम्दकं नावतिष्ठते ॥ (S'. II. 34)
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समगष्वं पुरः शत्रोमोंदयष्वं रघूत्तमम् । मोपयष्वं भयं सीतां नोपायंस्त दशाननः ॥ ततः प्रास्थिषताद्वीद्रं महेंद्रं वानरा द्रुतम् । सर्वे किलकिलायंतो धैर्यं चाधिषताधिकम् ॥ (Bk. VII. 101-2)

At midnight, while I was sleeping soundly in my bed I was awakened by a noise proceeding from persons quarreling (वह with वि) with one another.

Having entrusted the protection of his family to his eldest son, the old man started off (स्था with प्र) for a holy place.

The French, commanded by their ablest General, began (क्रम् with उप) to storm the citadel, but the Chinese easily defeated (जि with परा) them.

From high words the two young men came to blows, and the more fiery-tempered of the two challenged (हवे with आ) the other to a single combat.

Fie upon those who wait upon (स्या with उप) rich men and flatter them, simply with the desire of getting wealth from them!

The Jumna joins (गम् with सं) the Ganges at Prayaga, and this place is held very sacred by the Hindus.

Cease (रम् with वि) from anger and forsake avarice; fret not thyself in any way to do evil.

While Paras'urama was riding out (जर् with सं) on a highmettled palfrey, it shied at a peol of water, and the rider was violently thrown down.

The heir-apparent to the throne of England has married (up with su) the daughter of the king of Denmark.

He who initiates (f) with 34) a boy into the sacred ceremonies and teaches him redsac learning is called an A'charya.

This way leads (स्था with उप) directly to the river; while the other is rather circuitous; choose which you will.

When the heat of the sun is so scorching (तप् with उर्), how can you go out without an umbrella?

The light of Brahman is naturally gentle; and, though it be for a time disturbed, it soon resumes (स्था with अव with loc.) its wonted nature.

Expectant of favours, we have long put up with the taunts of the wicked, and tamely submitted to the insults of the proud; when then, O Hope, wilt thou cease to work?

S'ukanàsa waited upon (स्था with उप) Chandràpîda, and having advised him on several important matters, returned home with a delighted heart.

LESSON XXX

Roots of the Second Conjugation

- § 326. विद् 'to know' with सं is Atm., in the sense of 'recognizing'; as, पितराविष मां न प्रतिसंविदाते (Dk. II. 8). 'even my parents do not recognize me.'
- (a) It is also Atm., when used intransitively, in the sense of 'knowing,' 'to be aware of'; as, के न संविद्रते वायोगैं-नाकाद्रियंथा सला (Bk. 17) 'who do not know that the Mainaka mountain is the friend of the wind'?
- § 327. बास् with आ in the sense of 'blessing' and with आ in the sense of 'praying for' is Atm.; ऋनछदसाशास्ते (S'. 4) 'blesses her by means of a Rik metre'; इदं प्रशास्महें (U. 1) 'we pray for this.'
- § 328. हन् is usually Paras.; but when preceded by ना it is Atm., when used intransitively and referring to one's own body; as, आघ्नान इव संदीप्तैरलातै: सर्वती मृह: (Bk. 15) 'as if striking with blazing firebrands, in all directions.'

But परस्य शिर आहन्ति (S. K.)

Obs. This restriction is not always observed; आजध्ने विषयविलोचनस्य वक्षः (Ki. XVII. 63)

Roots of the Third, Fourth, and Fifth-Conjugations

- § 329. The root दा 'to give' by itself takes either Pada; but when preceded by जा it is Atm., in the sense of 'taking'; as, नादत्ते भवतां स्तेहेन या पल्लवं (S'. 4) 'who out of affection, would not take (pluck) your foliage'; but मुखं ब्याददाति 'opens his mouth' also विपादिकां व्याददाति 'opens the pimple on his foot'; नदी कूलं व्याददाति; but व्याददते पिपीलिका: पतंगस्य मुखं (Mbh.)
- § 330. नह with सं, in the sense of 'preparing,' being ready for' is Atm.; as, छेत्तं वजमणीन् संनहचते (Bh. H. 6) 'is ready to cut adamants'; युद्धाय संनहचते (Mbh.) 'prepares for battle.'
- § 331. श्रु with सं, when transitively used, is Paras.; as. महचनं न संश्णोति 'does not listen to my words'; but used intransitively, it is Atm.; as संश्रुष्ट कपे (Bk. 16) 'listen, O monkey.'

Roots of the Sixth Conjugation

§ 332. है 'to scatter' with अप, in the sense of 'throwing up,' 'scratching' (with joy) for maintenance or making an abode is Atm.; as, छायापस्किरमाणविष्किर etc. (U. 2) 'the animals scratching (the ground) for food under the shade'; so, अपस्किरते कुक्कुटो भक्षार्थी, ३वा आश्रवार्थी.

But अपिकरति कुसुमं 'seatters flower.'

- § 333. म 'to eat' is Atm., when preceded by अव; as, बनोरते ग्रासं 'swallows a mouthful.'
- (a) with स in the sense of 'promising, pledging one' word'; as, संगिरते शब्दं pledges his word'; but संगिरति वार्स-§ 334. प्रच्छ with आ is Atm., in the sense of 'taking

- leave of.' 'bidding adieu to'; as, आपुन्छस्य प्रियसस्यमम् (Me. 9) 'take leave of this your dear friend.'
- § 335. विश् with नि is Atm.; as, किञ्क्यादि न्यविशत (Bk. VI. 148) 'entered the Kishkindha mountain.'
- (a) With अभि also; as, भयं ताबत्सेव्यादभिनिविशते सेवकजने (Mu. 5) 'in the first place the fear of the person to be served enters (the mind of) a servant.'

Roots of the Seventh Conjugation

- § 336. *भुज् is Atm., except in the sense of 'proceeting'; as, ओदनं भुनते 'eats food'; सदयं बुभुजे स मेदिनीं (R. VIII. 7) 'he tenderly enjoyed the earth'; वृद्धा जनो दुःखशतानि भुनते 'old people suffer hundreds of miseries'; but भुनवित स्वराज्यं (A. R. 3) 'governs his own country.'
- § 337. The root † युज् when preceded by प्र and उप, or generally by any preposition beginning or ending with a vowel, is Atm., except with reference to sacrificial vessels; as, प्रयुंजान: प्रिया वाच: (Bk. 39) 'employing agreeable words'; आश्रमधर्मे नियुंब्त (S'. 1); तमन्वयुंबत (R. VIII. 18); पणवंधमुखान् गुणानज: शहुपायुंबत (ibid. 21) 'Aja employed the six expedients beginning with peace.'

Roots of the Eighth Conjugation

§ 338. ‡क 'to do' by itself admits of either Pada, but it is Atm., generally with propositions, in the following senses:—(1) 'doing on injury to'; as. उत्कृष्ते 'informs against'; (2) 'censure,' 'blame,' 'overcoming'; as. इयेनो वित्तनामुदाकुरते 'the hawk overcomes a snail'; (3) 'serving,' 'attending upon'; as. हरिमुपकुरते 'serves Hari';

^{*} भुजोऽनवने (I. 3. 66)

[†] प्रोपाभ्यां युजेरयज्ञपात्रेषु । (I. 3. 64); स्वराद्यन्तोपसर्गादिति वक्तव्यम् । (Vârttika).

[🛊] गन्धनावक्षेपणसेवनसाहसिक्यप्रतियत्नप्रकथनोपयोगेषु कृञाः । (L. 8. 82)

- (4) 'acting violently,' 'outraging'; as परदारान् प्रकुरुते 'outrages another's wife'; (5) 'preparing,' 'dressing'; as. एभोदकस्योपस्कृरुते 'fuel prepares (boils) water'; (6) 'reciting'; as, गाया: प्रकुरुते 'recites stories'; (7) 'employing,' 'applying to use'; as, शतं प्रकुरुते 'devotes a hundred' (to sacred purposes); so उपकुर्वतमत्यर्थ प्रकुर्वाणोऽनुजीदिवत् (Bk. 18).
- (a) क with उप in the sense of 'doing good to is used in both the Padas; as, न हि दीपी परस्परस्योपकुरुत: (S'. B. 420) 'two lamps do not indeed help each other'; कि वा भ्यः प्रियमुपकरोमि (Mu. 7); सा लक्ष्मीरुपकुरुते यया परेषा (Ki. VII 28) 'that is wealth by means of which the possessor does good to others.'
- (b) With * अनु and परा, the root is Paras.; as, पराकरौति दानं 'rejects a gift'; अनुकरोति भगवतो नारायणस्य (K. 6).
- § 339. † क with अधि is Atm., in the sense of 'bearing,' 'enduring,' or 'overpowering'; as, शतुमधिकुरुते 'forgives or overpowers his enemy'; but मनुष्यानधिकरोति शास्त्रं (S'. B.) 'Scripture authorizes men.'
- § 340. With ‡ वि it is Atm., in the sense of 'uttering' (having 'sounds' for its object) as, स्वरान् विकुस्ते 'produces sounds'; but चित्तं विकरोति काम: 'Love affects the mind.'
- (a) When intransitively used, it is Atm,. with वि; as, विदुर्वे नगरे तस्य (Bk. 21) 'I shall act at will in his city' (विविधं चेष्टे).

Roots of the Ninth Conjugation

§ 341. The root की ¶ 'to buy' is Atm., when preceded by परि, वि, and अव; as, कृतेनोपकृतं वायोः परिकीणानं (Bk. 8)

^{*} अनुपराभ्यां कृष्णः । (परस्मैपदं) (I. 8. 79)

[†] अघेः प्रसहने । (I. 3. 83)

[‡] वेः शब्दकर्मणः । अकर्मकाच्च । (I. 8. 84-5)

[¶] परिव्यवेभ्यः क्रियः। (I.8. 18)

- *requiting by deeds the obligations of the wind '; यस्तानि विकीणीते (Y. II.) 'he who sells them.'
- § 342. * ज्ञा, used by itself, admits of both the Padas; as, जानासि विनोदियतुं (U.1); जानीते हि भवान् (V.2) with अप it is Atm. in the sense of 'denying,' 'concealing'; as, धातमपजानीते 'denies a hundred.'
- (a) With सं and प्र it is Atm. except in the sense of thinking of ; as, शतं संजानीते 'looks for a hundred'; हरचापारिषणेन कन्यादानं प्रतिजानीते (P. R. 4) 'promises the hand of his daughter by (on condition of) stringing the bow of Hara.' But मातरं मातुर्वा संजानाति 'thinks of his mother.'
- (b) ज्ञा with अनु takes either Pada; as, अनुजानीहि मां गमनाय (U.3); ततोनुज्ञे गमनं सुतस्य (Bk. III. 23) 'then consented to the departure of his son.'
- (c) The desiderative of ज्ञा is always Atm.; as, जिज्ञासमा-मानुचरस्य भाव (R. II. 26) 'desirous of knowing the devotion of her follower.'

Roots of the Tenth Conjugation and Causals

- § 343. Roots of the tenth conjugation and causals generally admit of either Pada. But there are exceptions.
- (a) † When the causals of transitive verbs are used reflexively, or when the object in the primitive sense becomes the agent in the causal, the Atmanepada is used, except in the sense of 'remembering with tenderness'; as, भक्ता भनं पश्यन्ति 'devotees see Bhava'; भनो भक्तान् दर्शयते 'Bhava shows himself to his devotees'; दर्शयसे नित्यं मनुष्यान् (Mb.H. 5. 86); but स्मरयति वनगुल्मः कोक्टिं = उत्कण्डापूर्वकस्मृती विषयो भवति (S. K.). This, it will be easily seen, is quite different from the ordinary use of the causal; भक्तान् भनं दर्शयति देवदत्तः.

^{*.}अपहनवे तः । संप्रतिस्यामनाध्याने । (I. 8. 44, 46) † णेरणी यस्कर्म षौ चेत्स कर्जाञ्मध्याने । (I. 8. 67)

- (b) In general, the causal takes Atm., when the fruit of the action accrues to the agent; as, कटं कारयते 'gets the mat prepared for himself'; स्वार्य कारयमाणाभिः (Bk. 48) 'accomplishing their own good.'
- § 344. ‡ The causals of बुध्, युध्, नश्, जन्, इ (with अधि), प्रु, हु, स्रु take Parasmaipada; as, बीधयति पद्मं, नाशयति दु:सं, जनयति सुखं &c.
- (a) Roots having the sense of 'eating' or 'swallowing' and 'shaking' take Paras. अद is an exception except when the act is not for the agent.
- \$ 345. * The causals of पा 'to drink', दम्, यम् with आ, यस् with आ, मुह् with परि, रुच्, नृत् and वद् (with अभि) are used in the Atm., when the fruit of the action accrues to the agent; as पिवत्यसी पाययते च सिम् : (R. XIII. 9).
- (a) मंत्र with आ is Atm. in the sense of 'addressing' and 'bidding adieu to'; as आमंत्रयस्य सहचरं (S'.3) 'bid farewell to your companion.'

सा दूरस्थितैव पाणिना वेणुळतामादाय नरपतिप्रवोधनार्थं सुक्रसभा-कुष्टिममाजधान । (K. 10)

सखं सीरध्वज हृदयमेवामन्त्रयस्य किमर्थं कृतार्थमसीति । (A. R. 3) सखं सैव धन्या गणिकादारिका यामेवं भवन्मनोभिनिविशते । (Dk. 11. 2)

इयमतिकाप्य स्वकुळधर्ममर्थनिरपेक्षा गुणेभ्य एवं स्वं यौवनं विचित्रि,षते (Dk. II. 2)

राज्ञा च तथानुशिष्टा सत्यप्यनाश्चवैव सा यदासीत्तदास्याः स्वस्म माता च निर्वेधेन राज्ञे समगिरेताम् । (Dk. II. 2)

[‡] बुधयुधनशजनेङ प्रदुक्षभ्योणेः (I. 8. 86)

न पावम्याङ्ग्यमाङ्ग्यसपरिमुह्चिनृतिवदवतः । (1.3. 89)

मानी मानसारो महेश्वरं समाराध्यास्म द्मयदां गदां लब्ध्वा आत्मानम्-प्रतिभटं मन्यमानो महाभिमानो भवन्तमभियोक्तुमुबुक्ते । (Dk. I. 1)

ततः प्रवृत्तासु प्रीतिसंकथासु सुदृदां वृत्तांतं श्रोतुं कृतप्रस्तावस्तांश्च सदुक्तावन्वयुंक्त । (Dk. II. 1)

तथास्मासु प्रतिविधाय तिष्ठत्सु राजापि विज्ञापितोदंतोः जातानुतापः परिप्रामिकान् प्रयोगान् प्रायः प्रायंक्त । (Dk. II.4)

मदसिक्तमुखैर्मृगाधिपः करिमिर्वर्तयते स्वयं हतैः ।

७ध्यन् खेलु तेजसा जगन महानिच्छति भूतिमन्यतः (Ki. II. 18)

उज्ज्ञत्सु संहार इवास्त्रसंख्यमह्नाय तेजस्त्रिषु जीवितानि ।

लोकत्रयास्वादनलोलजिह्वं न व्याददात्याननमत्र मृत्युः ॥

(Ki. XVI. 16)

मृदुव्यवहितं तेजा भोक्तुमर्थान् प्रकल्पते । प्रदीपः स्नेहमादत्ते दशयाभ्यंतरस्यया ॥ (S'i II. 85)

षाड्गुण्यमुपयुंजीत शक्त्यपेक्षो रसायनम् ।

भवन्त्यस्यैवमंगानि स्थास्नूनि न्बलवंति च ॥ (S'i. 11. 93)

कृतसीतापरित्यागः स रलाकरमेखलाम् ।

बुभु ने पृथिवीपाल: पृथिवीमेव केवलाम् ॥ (R. XV. 1)

कुळभार्यो प्रकुर्वाणमहं द्रष्टुं दशाननम् ।

यामि त्वरावाञ् शैलेंद्र मा कस्यचिदुपस्कृयाः॥

योऽपचके वनात्सीतामधिचके न यं हरिः।

विकुर्वाण: स्वरानद्य बलं तस्य निहन्स्यहम् ॥ (Bk. 19-20)

आत्मानमपजानानः शशमात्रोऽनयदिनम् ।

ज्ञास्ये रात्राविति प्राज्ञ: प्रत्यज्ञास्त क्रियापटु: || (ibid. 26)

संजानानान् परिहरन् रावणानुचरान् बहुन् ।

छंकां समाविशदात्रौ वदमानो ऽरिदुर्गमाम् ॥ (ibid. 27)

ADDITIONAL SENTENCES FOR EXERCISE

अथ कुपितोऽर्यपितर्व्यवहर्तुमर्थगर्वाविभयोक्ष्यते । तं च भूयश्चित्रत्रैरायैः कौपीनावशेषं करिष्यावः । (Dk. II. 2)

प्रजामिस्तु बंधुमंतो राजानो न ज्ञातिभिः । तदुक्तिष्ठ कुरुष्व पुरेत सर्वाः कियाः । कृताहारे त्वय्यहमिष सुखमुषभोक्ष्ये पथ्यमित्येवमभिहितस्यास्य विधक्षन्निव हृदयमिततरां शोकालनः संदुधुक्षे । (H. C. 5) सभाजने मे भुजमूर्ध्वबाहुः सन्येतरं प्राध्वमितः प्रयुक्ते । (R. XIII. 43) स किसखा साधु न शास्ति योऽधिपं हितान्न यः संशृणुते स किप्रभुः । सदानुकूलेषु हि कुर्वते र्रात नृपेष्वमात्येषु च सर्वसंपदः । (Ki. I. 5) सखीनिव प्रीतियुजोऽनुजीविनः समानमानान् सुहृदश्च बंधुभिः । स संततं दर्शवते गतस्मयः कृताधिपत्यामिव साधु बंधुताम् ॥ (Ki. I. 10)

मदमानसमृद्धतं नृपं न वियुक्ते नियमेन मूढता । अतिमूढ उदस्यते नयान्नयहीनादपरज्यते जनः ॥ (Ki. II. 49)

स राजलोकः कृतपूर्वसंविदारंभिसद्धौ समयोपलभ्यम् । आदास्यमानः प्रमदामिषं तदावृत्य पंथानमजस्य तस्यौ ॥ (R. VII. 31) असंविदानस्य ममेश्च संविदां तितिक्षितुं दुश्चरितं त्वमहैसि । विरोध्य मोहात्युनरभ्युपेयुषां गतिर्भवानेव दुरात्मनामिषे ॥ (Ki. XVIII. 42) तत्प्रतीपपवनादि वैकृतं प्रेक्ष्य शांतिमिषकृत्य कृत्यिवत् । अन्वयुंक्त गुरुमीश्वरः क्षितेः स्वंतमित्यलघयत्स तद्वश्याम् ॥ (R. XI. 62)

नृपतिः प्रकृतीरवेक्षितुं व्यवहारासनमाददे युवा । परिचेतुमुपांशु धारणां कुशपूतं प्रवयास्तु विष्टरम् । (R. VIII. 18)

समनद्ध किमंग भूपतिर्यदि संधित्सुरसौ सहामुना । हरिराकमणेन सर्भात किल बिभरीत भियेत्यसंभवः ॥ (Si. XVI. 34) न्यस्ताक्षरामसरभूमिकायां कार्त्स्येन गृहणाति लिपि न यावत् । झर्वाणि तावच्छु तबृद्धयोगात् फलान्युपायुंक्त स दंडनीतेः ॥ (R. XVIII. 46)

नैतन्वित्रं यदयमुदिषश्यामसीमां घरित्री-मेकः कृत्स्नां नगरपरिष्टप्रांशुबाहुर्भुनिक्त । आशंसन्ते समितिषु सुराः सक्तवैरा हि वैत्यैरस्याधिज्ये धनुषि विजयं पौरुहते च वजरे ॥ (S.'2)
यन्मां विधेयविषये सभवाभियुंक्ते
स्मेहस्य तत्फलमसौ प्रणयस्य सारः । (Mal. 1)
अवाद्वायुः शनैरस्यां लतां नर्तयमानवत् ।
नायासयन्त संत्रस्ता ऋतवोऽन्योन्यसंपदः ॥
ज्योत्स्नामृतं शशी यस्यां वापीविकसितोत्पकाः ।
अपाययत संपूर्णः सदा दशमुखाज्ञया ॥
प्रादमयन्त पुष्पेषुं यस्यां बन्धः समाहृताः ।
परिमोहषमाणाभी राक्षसीभिः समावृताः ॥
यस्यां वासयते सीतां केवलं स्म रिपुः स्मरात् ।
न त्वरोचयतात्मानं चतुरो वृद्धिमानिष ॥ (Bk. VIII. 61–64)

उत्सिप्तगात्रः स्म विडंबयन्नभः समुत्पतिष्यन्तमगेन्द्रमुच्चकैः । आकुंचितप्रोहनिरूपितकमं करेणुरारोहयते निषादिनम् (S'i. XII. 5)

Rishyas'ringa blessed (शास् with आ) Sîtà with the words 'Mayest thou give birth to a warrior.'

When you prepare (नह with सं) for this mortal combat, take (दा with आ) with you your best weapons.

Listen, my lord! You may oppress me, you may deprive (युज् with वि) me of all my property; but you cannot take away from me my attachment to the cause of Truth.

The ass, dressed in a tiger's skin, inspired fear (caus. of भी) in the animals that grazed about in the field.

Out of the six expedients always use (युज् with प्र) conciliation first; if that should fail, have recourse to others.

The cowherd made his cows drink (¶) the clear water of the pools and then took his way home, as the sun was about to set.

When a man has to go to a distant place, he takes leave

of (সভন্ত with আ) his elders and bows down to his tutelary deities.

The elephant, afflicted by the scorching heat of the sun, at once plunged into (विश् with नि) the deep pool of water.

The king, who protects (भूज्) his subjects as if they were his own children, himself enjoys (भूज् with उप) unending happiness, and secures the loyal attachment of his people to the throne.

The king of the Drupadas promised ($\pi \tau$ with $\pi \tau$) the hand of his daughter to any one who would shoot through a fish hung above a basin of water, by looking at its image below.

The sons of Sagara, while searching the sacrificial horse, felt in with the sage Kapila, and accused (युज् with अभि) him as the stealer of the horse.

Unluckily it fell out that the mother in her precipitate flight, blinded with haste, dashed (हन् with आ) her favourite child's head against a stone and killed it.

The grow picks up (with eq.) crumbs of cakes or other bits of catables, and thus maintains himself.

A king on Persia ones asked (যুল্ with अनु) a philosopher 'What do you value most in kings?' 'Absence of greed 'war his reply.

in this Kali age parents often sell (দী with বি) their girls for money and wed them to persons bent double with age. I s this not monster-like?

PART IV

ANALYSIS AND SYNTHESIS OF SENTENCES

§ 346. In the first three Parts we have dealt with some of the chief principles that regulate the joining together of words in sentences. We have also explained the meanings and uses of the more important grammatical forms and useful connective particles, which, as observed by Prof. Bain, 'belonging alike to all subjects and all styles, are the very hinges of composition.' The explanation of such forms and words is the more necessary in the case of Sanskrit, as in the existing Sanskrit Grammars that subject is rarely or very imperfectly treated, though, perhaps, in doing so a writer may seem to trench a little on the province of the lexicographer.

To render the rules of Syntax more simple and intelligible it is necessary to consider the analysis of sentences. This will enable the student to ascertain the different parts of sentences and the relation in which they stand to one another. The analysis of sentences will also facilitate Sanskrit composition, and help the student in translating from Sanskrit into English and vice versa.

SECTION 1

ANALYSIS OF SENTENCES

§ 347. A sentence is the expression in language of a complete thought.

The expression of a single idea is a word (पद) the aggregation of two or more words without a subject or predicate is a phrase (पदसमुख्य); and the collection of word.

containing a finite and complete idea is a sentence (वाक्य); as,

रामः, सुवर्णं, नीतिः (words); रामिववासनं, अग्नितप्तं सुवर्णं, जनिहता-वहा नीतिः (phrases); and रामिववासनं कैकेय्या अभिमतं, अग्नितप्तं सुवर्णं विलिनाति, जनिहतावहा नीतिः राज्ञा अनुरुध्यते (sentences).

- N. B.—A sentence, whether indicative, imperative, optative, or interrogative in form, is the same in essencee,
- § 348. Every sentence consists of two parts: the Subject and the Predicate. That about which something is said or asserted is the Subject, and that which is said about the subject is the Predicate; as, सिन्ता उदेति the sun rises.' Here सिन्ता is the Subject and उदेति the Predicate.
- § 349. Sentences are of three kinds: Simple, Complex, and Compound.

A simple sentence contains one subject and one finite verb or whatever serves as a predicate (see further on); as, अहं पापकारिणी महामागमद्राक्षं (K. 166); विक् तां (Bh.II. 2).

A complex sentence is one which, while containing but one principal subject and one principal predicate, has two or more finite verbs; as, यां चितयामि सततं मि सा विरक्ता (Bh. II. 2); यदि गर्जित वारिधरो (स) गर्जेतु (M. 5).

A compound sentence is one which contains two or more principal sentences; as, दुदोह गां स यज्ञाय शस्याय मधना दिवं (दुदोह न) (R. I. 26).

THE SIMPLE SENTENCE

§ 350. The simple sentence contains one subject and one finite verb.

This is the most elementary form of a simple sentence: the enlarged and complicated forms may be considered as growing out of this by means of the processes afterwards given.

§ 351. The primary elements of the simple sentence, Subject and Predicate, may be enlarged by one or more secondary elements or adjuncts attached to them, which, in their turn, may undergo further expansions.

Subject

- § 352. The subject may be a noun, simple or compound, or a pronoun;
- 'आत्मा' तपस्यायोजितः (K. 173); 'शुकनासः' सविस्तरमृवाच (K. 102); 'भरतशत्रुष्टनी' द्वंद्वं बभूवतुः (R. X. 81); 'त्रैलोक्यं' अपि पीडितं; 'पटुत्वं' कथायोगेन बुध्यते (H. 1); 'मरणं' प्रकृतिः शरीरिणां (R. VIII. 87); 'सो'ऽप्याचचक्षे (Dk. II. 8).
- Obs. (a) As the inflexion of the verb itself shows the number and person of the subject, it is very frequently not expressed at all; as, (भवान्) अपनयतु न: कुत्हल (K. 18); कथं मन्दभाग्यः करोमि (अहं) (U. 3.); (त्व) ब्रूहि रामचरितं (U. 2).
- (b) An adjective is often used without the neur qualified by it; as, 'विद्वान्' सर्वत्र पूज्यते; 'द्वाविप' आगमिनौ (M. 3).
- (c) The numeral substantives often stand as the subject of a sentence; शरदां 'अयुतं 'ययौ (R. X. 1); 'शतं' अन्च्यमायुष्कामस्य.
- § 353. The simple subject may be enlarged by the various means of qualifying the noun or pronoun:—
- (1) By an adjective—pronominal or participial, qualitative or quantitative;
- 'स' राजा किमारंभः संप्रति (U.2); का 'इयमन्या' विभीषिका (U.4); 'व्रजंदच' (स) समर्थयामास (K.133); एवं 'अभिधीयमानः' स प्रत्यवादीत् (K.147); पदपंक्तिर्दृष्यते 'अभिनवा' (S.'3); 'चतुर्दश' सहस्राणि रक्षसां भीमकर्मणां हतानि (U.2).
 - (2) By a noun or pronoun in the genitive case;

'रामस्य ं करुणो रसः (U. 3); अपि कुशली 'ते ' गुरुः (R. V. 4); अन्यविषया न तु दृष्टिः 'अस्याः' (S'. 3).

(3) By a noun in apposition;

तस्मिन् 'भोजवंशभूषणं' 'संभावियता बुधान्' पुण्यवर्मा नामासीत् (Dk. II. 8).

Obs. Participial adjectives, if derived from transitive verbs, may govern an object;

'आसेदिवान्' रत्नवत् 'आसनं' स गुहेनोपमेयकान्तिरासीत् (R. VI-4); 'अनुयास्यन् मुनितनयां' (अहं) विनयेन वारितप्रसरः (S'. 1); 'रसिकमनांसि समुल्लासयन्' वसंतसमयः समाजगाम (Dk. I. 5).

- N. B.—Indeclinable past participles in Sanskrit are of the nature of adverbs showing time, and will be considered in treating of the extension of the predicate.
- § 354. The most general and frequent means of enlargement in Sanskrit is the use of compounds. They are the very essence of Sanskrit, and it will be difficult to find a passage where no compound is used. No limits have been set by grammarians to the length of these compounds, and to what extremity (absurd in some cases) this latitude is carried by writers, will be seen from the works of Dandin, Subandbu, Bana, and even-Bhavabhûti (see Lavangikà's speeches in Màl. Act III, and the well-known Dandaka metre in Act V). Compounds of moderate length add beauty to a sentence, and play a very important part in the economy of words.
- § 355. The compounds most frequently used in the enlargement of the noun or pronoun are the Tatpurusha (Inflectional and Appositional) and Bahuvrihi.
- (1) Instead of the simple adjective may be used the Inflectional Tatpurusha, Karmadharaya. Upapada Tatpurusha and Bahuvrihi;

क्षपिता 'तिद्वेटपाश्रिता' लता (R. VIII. 47); 'अबलाविप्रयुक्तः 'कनकवलयभ्रंशरिक्तप्रकोष्ठः' स कामी (Mc. 2); 'उटजद्वारिवरूढं'

नीवारबर्लि (S'. 4); ' तांबूलकरंकवाहिनी तरिलका (K. 148); 'गृहीतप्रतिमुक्तस्य'तस्य (R. IV. 43); कुल्यांभोभिः 'पवनचपलैः' (S'. 1).

The Genitive Tatpurusha is mostly used for the possessive case:

कौत्सः प्रपेदे 'वरतंतुशिष्यः' (R. V 1); नष्टाशंका 'हरिणशिशवः' चरित (2-1)

§ 250. The subject may be further enlarged by a repetition or combination of two or more of the above modes, and the adjuncts themselves, if they be nouns or pronouns, may be enlarged by other adjuncts:—

्एकदा तत्रस्थ एव मृगयानिर्गतो विचरन् (adj.) काननं किनरिमथुनमद्राक्षीत् (K. 119): तत्तनयश्च (Gen. Tat.) हारीतनामा (adj.) तापसकुमारकः (noun in apposition) सनत्कुमारः इव सर्वविद्यावदातचेताः (adj. Bahu. comp.) सिस्नामुः (adj.) उपागमत् (K. 37); ताभिरष्टाभिः प्रत्यक्षाभिः (adj. to तनुभिः) ननुभिः प्रपन्नः (adj. of Subj.) ईशो वः अवतु (S'. 1); मदम्बा पूर्णभद्रबोधितार्था (adj.) ताद्शिच व्यसने (adv. to the next) नातिविह्वला (adj.) कुल्परिजनानुयाता (adj.) मित्वनुश्त्तमांगं उत्संगेनं धारपन्ती (part. adj. bab obj. and adv.) राज्ञै सभादिदेश (Dk. II. 4); so 'तस्य' अयः' 'पुत्राः' 'परमदुमध्यो ' 'वसुगक्तिष्प्रशक्तिरनेकशक्तिरचेतिनामानो ' बमूवुः (P. 1.); दुःखेन तथ्यन्ते 'त्रयो ' 'नः' पितरः 'अपरे' (U. 5).

Ohs. This idea of enlarging the noun has been carried to excess by writers like Bana. Dandin, and Subandhu in their descriptions of persons, places, towns, rivers &c. Enlargement should be carried on so long as the sense does not become complicated or unintelligible. When there is danger of the sense being complicated, the sentence should be spin up into two or more sentences.

Object or Completion of Predicate

§ 357. If the predicate be a transitive verb, or a verb of motion, or any verb becoming transitive by the force of prepositions, it is completed by means of an object. The

object may be a noun, or a pronoun, or whatever else may serve the purpose of a noun;

'जावािंज' अपश्यं (K. 42); आखंडलः 'कामिनं ' बभाषे (Ku. III. 11); बाति 'अस्तशिखरं' पतिरोषधीनां (S'. 4); विचचार 'दावं' (R. II. 8); पत्तिः 'पदाितं 'अभ्यपतत् (R. VII. 87)

§ 358. The object, being of the same nature as the subject, may be enlarged in the same way (see § \$53-6):— त्रियंवर्क 'सयमिनं' ददर्श (Ku. III. 44); 'विलपंत' कपिजलमशीष (K. 165); तं 'तस्थिवासं' 'नगरोपकंठे' (adv. to adj.) प्रत्युज्जनगम कथकेशिकेंद्रः (R. V. 61); प्रकृतिवकः स 'कस्य' अनुनंयं प्रतिगृहणाति (S'. 4); 'इदं' 'अव्याजमनोहरं' वपुः 'तपःक्षमं' साधित्यं य इच्छिति (S'. 1); मेघं 'आश्लिष्टसानुं' 'वप्रक्रीडापरिणतगज्जेप्रेक्षणीयं' ददर्श (Me. 2); अवनिपतिस्तु 'प्रतीहार्या निर्दिश्यमानां' तां 'प्रावृषमिव घनकेशजालां' 'अलकोद्भासिनीं' 'अचिरोपरूढयौवनां 'अतिशयरूपाकृति' अनिमेपलोचनो ददर्श (K. 11).

§ 359. Verbs of 'making,' 'naming,' 'calling,' 'thinking,' 'considering,' 'appointing' &c., govern a factitive object, besides the principal one; as,

तमात्मजन्मानं 'अजं' चकार (R. V. 36); अज्ञामिष 'वरप्रदानं' मन्यन्ते. दर्शनप्रदानमिष 'अनुग्रहं' गणयन्ति (K. 108), प्रत्याख्यानमिष 'ईर्षां संभावयित आक्रोशमिष 'परिहासं' आकलयित, दोषसंकीर्तनमिष 'स्मरणोपायं' अवगच्छति, अवज्ञानमिष 'अनियंत्रणं प्रणयं' उत्प्रेक्षते (K. 285).

- § 360. In the case of verbs governing two objects, such as. दुह, याच्, शास् and नी &c., there is a principal and a secondary object, or a direct and an indirect object. See § 40.
- § 361. Sometimes verbs, transitive in sense, govern, by virtue of special rules, a noun or a pronoun in the dative, at lative, genitive, or locative case. Such cases may be regarded as completions of the predicate, for without them the sense is not complete; स्पृहयामि दुर्लेलिताय 'अस्मैं' (S'. 7); कुप्यन्ति हितवादिने (K. 108); असूयन्ति 'महयं' प्रकृतयः (V. 4); 'पापात्' जुगुप्सते (Mbh.): स्मरसि वा 'तस्य प्रदेशस्य' 'U. 6); स स्निह्चति 'आवयोः (U. 6).

- § 362. Verbs of 'giving,' 'telling,' 'promising, 'sending' govern the dative of the person to whom something is given, told &c.; this dative may be regarded as an indirect object;
- 'विप्राय'मां प्रतिशृणोति, भोजेन दूतो 'रघवे' विसृष्ट: (R. V. -80); 'तस्मै' प्रस्तुतमाचवक्षे (R. V. 19).
- Obs. From another point of view, they may be regarded as extensions of the Predicate, answering to the question to whom, 'whither.'

The Predicate

- § 363. The Predicate may be a single, finite verb; as, 'आज्ञापयत् 'भवान् (S'. 4); त्वया सह गौतमी ' यास्यति ' (ibid.).
- § 364. The Predicate may also be a substantive or adjective, with the verb अस् ' to be ' expressed or understood;

अविवेक: परमापदां 'पदं' ($Ki.\ II.\ 50$); तकं 'असि' महसां 'भाजनं' ($Mal.\ 1$); बत्से किमेवं 'कातरां' 'असि' ($S'.\ 4$) 'गृहीतः' संतेश: (ibid.); 'अविहितोस्मि' ($S'.\ 7$); तेन हि श्रेयांसि 'अनिकाणीयानि' ($S'.\ 7$); 'दूषिताः स्थ' 'परिभूताः स्थ रामहतकेन ($U.\ 1$); अप्रवितितुरगश्च पुनः 'चितितवान्' ($K.\ 121$).

(a) The root अस is, by pre-eminence, the verb of incomplete predication, and hence it requires a noun or adjective after it to complete its sense, as in the above instances. But when it denotes 'existence,' it may stand by itself; as,

हिमालयो नाम नगाधिराजः अस्ति (Ku. I. 1)

So also भू when it implies mere 'existence' and not 'becoming'; 'बभूव' योगी किल कार्तवीर्य: (R. VI. 38).

- (b) Sometimes the predicate (अस्, विद, वृत्) is not expressed at all; मातले कतमस्मिन्प्रदेशे मारीचाश्रमः (S'. 7), i.e., अस्ति, विद्यते &c.
- \$ 365. There are other verbs of incomplete predication such as, भू, वृत् 'to become, 'जन् 'to become, ' or 'grow,'

মা, ৰুখা, or লক্ষ pass. 'to appear,' 'to seem' &c., which require a noun or adjective to make a complete predicate;

तेषि 'यथोवताः' 'संवृत्ताः' (P 1); तव प्रजासु विडोजाः 'प्राज्य-वृष्टिर्भवतु' (S'. 7) (become the pourer of copious showers); इंद्यानां विपाकोऽपि 'परमाद्भुतो जायते' (U. 3); स्वात्यां सागरश्वित-सपुटगतं (पयः) 'सन्मौवितकं जायते' (Bh. II. 67) (becomes or grows a good pearl); अयं पांडचः 'अदिराजः' इवाभाति (R. VI. 60), 'मदनक्लिष्टा' इयमालक्ष्यते (S'. 3) (appears or seems afflicted by love.)

(a) The same is the case in the passive construction of verbs like मन् 'to consider. ' 'deem,' 'think', इ 'to change into,' &c.

नलिनी 'पूर्वनिदर्शनं मता' (R. VIII. 45), व्याघः 'कुक्कुटः कृतः' (H. 4); so स 'सेनापतिनियुक्तः

Hence the predicate, if a noun or adjective, agrees in case with the subject, or is in the nominative case.

§ 366. Sometimes, as in English, a sentence is expressed in a contracted form, by the use of particles or interjections. When the Subject and Predicate, or both, are not expressed, but have to be evolved out of the particles; as,

'धिक्'तां च तं च = 'सा'च 'स'च 'निद्यी'स्तः; शिवाय 'नमः'= शिवः प्रणम्यते; 'अलं' प्रयत्नेन = प्रयत्नेन न 'किमपि' ाध्यं &c.

 \S 367. An indeclinable not unfrequently serves the purpose of the predicate; as,

विषवृक्षोऽपि छेत्तुं 'असांप्रतम्' (Ku. II. 55) = न युज्यते, पवना आर्टिगितुं 'शक्यं' (S'. 3) = शक्यते, 'कप्टं' खलु अनपत्यत. (S'. 6); मनसिजरुजं सा वा दिव्या मम 'अलं' अपोहितुं (V. 8):

Extension of the Predicate

§ 368. The Predicate is enlarged—is more accurately defined or determined—by an adverb or whatever has the force of, or is equivalent to an adverb. Such are adverbs

of time, place, manner &c.. particles and interjections, the several case inflectional forms (except these of the nominative, accusative, genetive and vocative); and combinations of prepositions or adverbs with nouns; मया सार्थ, रामादिना, वृक्षाणामथः, राज्ञः समर्थ &c.

- § 369. The enlargements or extensions of the Predicate may be classified under four heads:—
 - (1) Those relating to time.
 - (2) Those relating to place.
 - (3) Those relating to manner.
 - (4) Those relating to eause and effect.

Adjuncts of Time

- § 370. Adverbial adjuncts of Time are used to show one of the following conditions:—
- (1) Point or period of time, answering to the question 'when?':

द्वयं गतं 'संप्रति' शोचनीयतां (Ku. V. 71); 'ततः' प्रविशति कंचुकी (S'. 5); यास्यति 'अद्य' शकुंतला (S'. 4); आषादस्य 'प्रयमदिवसे' मेघं ददर्श (Me. 2); अनुदिवसं' परिहीयसे अंगैं (S'. 3); गिरिशमुपचचार 'प्रत्यहं' सा मुकेशी (Ku. I. 60); 'अस्मात्परं'को नः कुले निवपनानि नियच्छति (S'. 6).

- Obs. (a) Locative absolute constructions generally signify time, and may be regarded as adverbs of time under this head;
 - 'अन्तिहिते शिक्षिनि 'सैव कुमुद्रती मे दृष्टि न नन्दयति (S'. 4);
- i.e., 'the moon having disappeared or when the moon is hid &c.';
 - ' यते च केयूरके ' चन्द्रापीडमुवाच (K. 181).
- (b) Similarly indeclinable past participles in ? (changed to q or ?q) are adverbial adjuncts showing point or period of time. If derived from transitive verbe they may govern an object;

प्रतिनिवृत्व तं प्रदेशं व्यलोकयम् (K. 125); महाश्वेता 'तछ्रवा ' सुचिरं 'विचार्य' केयूरकं प्राहिणोत् (K. 181); अचिरात् पावनं तनयं प्रस्य मम विरहजां शुचं न गणयिष्यसि (S'. 4, 18).

- (2) Duration of time or space answering to the question. How long ':—
- ' इयंति दिवसानि ' प्रजागरकृशो लक्ष्यते (S'. 8); दत्तदृष्टिः 'सुचिरं ' व्यचरम् (K. 152); 'कोशं' कुटिला नदी (S. K.); 'स्तन्यत्याग् यावत्' अवेक्षस्व (U. 7).
- (3) Repetition of time, answering to the question, 'How often':—

'वारंवारं' तिरयति दृश्चोरुद्गमं बाष्पपूरः (Mal. 1); अहनी 'द्विः भुंक्ते (S. K.); ताम्यन्म्,तिः श्रयति 'बहुशः' चन्द्रपादान् (Mal. 3).

Adjuncts of Place

- § 371. Adverbial adjuncts of place specify three relations:—
- (1) Rest in a place, answering to the question 'Where'; अस्ति 'अवंतीषु ' उज्जियिनी नाम नगरी (K. 48); 'कस्मिविच-दिभष्टाने 'कौलिकरथकारौ प्रतिवसतः स्म (P. I. 5); एव कण्डस्य महर्षे: 'उपमालिनोतीरं 'आश्रमो दृश्यते (S'. 1); अस्ति 'उत्तरस्यां दिशि ' नगाधिराजः (Ku. I. 1); निर्मलनखलग्नमूर्तिः 'पादयोः 'पतितिः (K. 198).
- (2) Motion to a place, answering to the question 'Whither';

सा तरिलका 'क्व' गता (K. 176); 'नीचैं:' गच्छिति 'उपरि च दशा (Me. 112); 'गृहाभिमुखं' प्रतस्थे (H. 4); मदोद्धताः 'प्रत्य-निलं'विचेरुः (Ku. III. 81).

- (3) Motion from a place, answering to the question, 'Whence'; 'from what' (the general sense of the ablative) यदि में 'दर्शनपथात् नापयाति (K. 182); 'वनस्पतिभ्य: 'कुसुमान्या-हरत (S'. 4); 'कुतः' इदं सौधमागतं (Dk. II. 5)
- Obs. The general senses of the ablative, except cause or motive, are expressed by this relation;

'तीक्ष्णात्' उद्विजने (Mu. 3); 'दिवाकरात्' अन्धकार' रक्षति' Ku. I. 12)

Adjuncts of Manner

§ 372. Adjuncts of mode or manner specify the following relations:—

(1) Manner or mode of an action (how);

चन्द्रापीड: 'सिवनयं' अवादीत् (K. 194); माधवः 'सलज्जं' अधी-मुखस्तिष्ठति (Mal. 1); को वा दुर्जनवागुरामु पतितः 'क्षमेण' यातः पुमान् (P. I. 2); तदिदं 'कणशो' विकीयते (Ku. IV. 27); 'त्विरतं' अपसपतां तरुगहनेन (U. 4); अथवा 'कर्य' भवान् मन्यते (M. 1) 'अयत्नेनैव' उपहासास्पदतामीश्वरो नयति जनं (K. 151); 'अस्त्या-यहकं' (S'. 1).

(2) Degree;

तमवेक्ष्य सा 'भूबं ' रुरोद (Ku. IV. 26); स राज्यं गुरुणा दत्तं प्रतिपद्य 'अधिकं वभौ (R. IV. 1); 'यावच्छक्यं ' सुहृदसवो रक्षणीयाः (K. 151).

Obs. The ablative of comparison may be brought under this head;

'मोहात्' प्रजीयः कष्टतरोऽभूत् (R. XIV. 56); गृहं 'कान्तारात् अतिरिच्यते (P. IV. 1).

(3) Instrument of an action;

संचूणयामि 'गदया 'न सुयोधनोरू (Ve. 1); नवित् 'पथा ' संचरते सुराणां (R. XIII. 19); विसृजति 'हिमगर्भेर्मयूखै: 'अग्निमिदुः (S'. 3).

Obs. The instrumental denoting the 'agent' of an action may be considered under this head for all practical purposes;

जनपदिहतकर्ता त्यज्यते 'पाधिवेन' (P. I. 2); 'त्वथा' ' चन्द्रमसा च अतिसन्धीयते कामिजनसार्थः (S'. 3); इदं 'अशरणः' अद्याप्येवं रुद्यते (U. 3).

Or, it may be put under the subject, being regarded as the agent of the action.

(4) Attendant circumstances;

'त्वया सह' निवत्स्यामि (U. 2); रत्नं समागच्छतु 'कांचनेन' (R. VI. 79); 'जटाभि:'तापसः (भवति or ज्ञायते); 'महत्या सेनया' निर्जगाम; स्मरः क्षणमप्युत्सहते न'मां विना' (Ku. IV. 36).

Adjuncts of Cause and Effect

- § 373. Adverbial adjuncts of this sort specify these relations:—
- (1) The ground, reason, or motive of an action (the senses conveyed by the instrumental and ablative);
- 'दौर्मत्र्यात्' नृपतिविनश्यति (Bh. II. 42); 'अर्तृगतिवितया' आत्मानमिप नैषा विभावयति (S'. 4); 'आवेगस्खलितया गत्या' प्रभाष्टं मे पुष्पभाजनं (ibid.); कापुष्पः 'स्वल्पकेनापि' तुष्यति (P. I. 1); ल्प्जेहं 'अनन प्रागल्भ्येन' (K. 187); 'त्वया' जगन्ति पुण्यानि (U. 1); नाथवन्तः 'त्वया' लोकाः (ibid.).
- (2) The final cause or purpose of an action, as indicated by the dative case and the infinitive mood;
- 'सिमदाहरणाय' प्रस्थिता वयं (S'. 1); श्रयित बहुशो 'मृत्यवे' चन्द्रपादान् (Mal. 8); प्रवर्ततां 'प्रकृतिहिताय' पाथिवः (S'. 7); 'अमीषां प्राणानां कृते' कि नास्माभिव्यंवसितं (Bh. III. 86); तद्गच्छ 'सिद्धचै' (Ku. III. 18); 'लोकान्दग्धुं' तत्तपोऽलं (Ku. II. 56); यावयते 'साधितं तवार्थं' (R. V. 25.); 'छेत्तं वन्त्रमणीन्' शिरीष-कृसुमप्रान्तेन सनह्यते (Bh. II. 6).
 - (3) Condition, Concession;
 - 'तथापि ' घटिष्ये (M. 1); नन्दा हताः 'पश्यतो राक्षसस्य ' (Mu. 8).
- § 374. The particles considered in Lessons 21-28 are some of them, of a purely enclitic or exclamatory character such as. एव, खलू, किल, हन्त, अहो, बत, नूनं, नाम. They may be either left out in analysis, or may be considered as adjuncts of manner.
- § 375. The predicate may be further enlarged by a combination of two or more of the four circumstances above mentioned; and these adjuncts may be enlarged by other adjuncts in any of the ways specified in §§ 353-6.

'दिष्ट्या' 'धर्मपत्नीसमागमेन' 'पुत्रमुखदर्शनेन' चायुष्मान्वर्धते (S'.7); अयं च 'मन्दािकनीिचत्रकूटवनिवहारे' 'सीतादेवीमृह्द्श्य' रघुपतेः क्लोकः (U. 6.); 'नियतं' 'स्वयमेव' इयं 'अतिविनीततया' 'कितिपयैरेव .दिवसैः' कुमारमाराधिष्यिति (K. 101); 'प्रत्यूषे' 'उत्थाय' 'तेनैव क्रमेण' 'अनवरतप्रयाणकैः' 'प्रतिप्रयाणकं उपचीयमानेन सेनासमुदायेन' जर्जरयन्वसुन्धरां प्रातिष्ठत । (K. 118); 'अथ' राजवाहनः 'पृष्पोद्भवे' सह' 'स्वमन्दिरमुपेत्य' 'सादरं' 'बालचन्द्रिकामुखेन' 'निजवल्लभायैन 'संगमोपायं वेदियत्वा' कीतुकाकृष्टहृदयः अतिष्ठत् (Dk. I. 5).

Analysis of Simple Sentences

- § 376. In analysing simple sentences the manner of proceeding is as follows:—
 - 1. First set down the subject of the sentence.
- 2. Then set down the enlargements or attributive adjuncts of the subject.
 - 3. Give the Predicate.
 - 4. State the object, if the Predicate be a transitive verb.
 - 5. State the enlargements of the object.
 - 6. Lastly, state the adverbial adjuncts of the Predicate.

Examples

- (1) विश्वंभरात्मजा देवी राज्ञा त्यक्ता महावने । प्राप्तप्रसवमात्मानं गंगादेव्यां विमुंचित ।। (U. 7)
- (2) एवं कमेण समारूढयौवनारम्भं परिसमाप्तसकलकलाविज्ञानमवगम्याम् नृमोदितमाचार्येश्चंद्रापीडमानेतुं राजा बलाधिकृतं बलाहकनामानं बहुतुरगम् बलपवातिपरिवृतं प्राहिणोत् । (K. 77)
 - (3) पौरस्त्यानेवमाकामंस्तांस्ताञ्जनपदाञ्जवी । ज्ञाप तालीवनश्याममुपकंठं महोदधेः ॥ (R. IV. 34)
 - (4) पुराणस्य कवेस्तस्य चतुर्मुखसमीरिता । प्रतिस्तान्यः प्रवित्तरासीच्छन्दानां चरितार्था चतुष्टयी । (Ku. II. 17)

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Adverbal adjuncts of Predicate	गंगादेव्यां (place).	एवं क्रमेण परिसमाविज्ञा- नमवगस्य (time), था- वार्येरनुमोदितं बन्द्रापी- इमानेतु (purpose).			एवं अम्पेस्य (time) विविधाभिः की हाभिः (means)	एस (time), फिल (manner), अध्वर्षि घातशान्त्रये (purpose)	
Enlargements of Object	मा ल्प्रस ध	बहुतुरगबलपदातिप- रिवृत (<i>विधेः</i>), बलाहुकनामानं	तालीवनश्यामं (adj. comp.), महोदधे: gen. of relation			काकपक्षघरं	
Object	आत्यानं	बल्गुभिकृतं	उपकण्ठं		विहारभद्रं	समं (Secon- dary obj.)	
Predicate	विमुचिति	प्राहिणोत्	प्राप	र्चारतार्था आसीत्	आत्मसात् अकरोत्	याभितः	क्षिक् = निदाः
Enlargements of Subject	विष्वंभरात्मजा (noun in app.),राज्ञा महावने स्पन्ता (adj.)		सांस्तान् पौरस्त्यान् जनपदानेवमाकामन् part with. object	श ब्दानां , चतुष्टयो, तस्य पुराणस्य कवेश्चतुर्मुख- समीरिता (<i>a</i>)		स (pron. adj.)	सानुज:
Subject	I. देवी	II. दाजा	ІІІ. जयी	IV. प्रवृत्तिः	V. चन्द्र- प्रालितः	VI. सितीक्ष्वरः कौशिकेन (agent)	VII. कुरुपतिः

- (5) एवंगते मंत्रिण राजनि च कामवृत्ते चन्द्रपालितोऽभ्येत्य विविधाभिः क्रीडाभिविहारभद्रमात्मसादकरोत् । (Dk. II. 8)
 - (6) कौशिकेन स किल क्षितीश्वरो राममध्वरिवद्यातशांतये। काकपक्षधरमेत्य याचितः (R. XI. 1)
 - (7) धिक् सानुजं कुरुपति । (Ve. 3)

THE COMPLEX SENTENCE

§ 377. A complex sentence, while consisting of one principal subject and predicate, contains two or more finite verbs.

'यस्यार्थाः' तस्य मित्राणि (H. 1); 'इतश्चेतश्च निर्गतो युवराजः इति 'आकर्ण्य आचकंपे मेदिनी (K. 113).

The part containing the principal subject and predicate is called the *principal* clause, and the other part the subordinate clause.

§ 378. Subordinate clauses are of three kinds: the noun clause, the adjective clause, and the adverbial clause.

Strictly speaking, a complex sentence is only a simple sentence in an enlarged form; the noun clause being representative of the noun, the adjective clause of the adjective, and the adverbial clause of the adverb or extension of the predicate.

The Noun Clause

- § 379. The noun clause occupies the place of the noun; that is, it may be the (1) subject or (2) object of the principal predicate; (3) it may be in apposition to some noun in the principal clause; or (4) it may be the object of some verbal form in the principal clause:—
- (1) 'अयं पुनरिवरुद्धः प्रकार इति ' वृद्धेभ्यः श्रूयते (U.4) (Subject of श्रयते); 'स स पापादृते तासा दुष्यंतः ' इति घुष्यता (S'.6), (subject of घुष्यता).

- (2) प्रकाशं निर्गतस्तावदवलोकयामि 'कियदवशिष्टं रजन्याः इति' (5'.4) (object of अवलोकयामि).
- (3) 'अप्रतिष्ठे रघुज्येष्ठे का प्रतिष्ठा कुलस्य नः '। इति दुःखेन तप्यन्ते त्रयो नः पितरोपरे ।। (U.5) (in apposition to दुःखेन); तस्य कदाचित् चिन्ता समुत्यन्ना 'यदर्थोत्पत्युपायाध्वितनीयाः' (P. I. 1) (in apposition to चिन्ता).
- (4) 'तथापि सुहृदा सुहृदसन्मार्गप्रवृत्तो यावच्छक्तिती मिवारणीय इति 'मनसा अवधार्य अववम् (K. 155) (object of अवधार्य).
- \$ 380. Noun clauses are principally denoted by इति or introduced by यथा, यद, with or without इति at the end.

अकथितोपि ज्ञायत् एव 'यथायं तपोवनस्याभोग' इति (S'. 1); सत्योपं जनप्रवादो यत्संपत्संपदमनुबद्नातीति (K. 73) अविज्ञातमदनवृत्तान्ता 'कव एच्छामि इति 'नाज्ञासिषं (K. 147).

Obs. Sometimes इति is not used;

कथम 'सत्संगतिः पुंसां कि न करोति ' (Bh. II. 28).

एःत्कल्याणाभिनिवेशिनः श्रुतिविषयमापतितमेव 'यथा विबुधसग्नन्यप्सरसो नाम कन्यकाः सन्ति ' (K. 136).

The Adjective Clause

§ 381. An adjective clause is used to qualify a noun or pronoun, and is of the nature of an adjective. It is introduced by some forms of the relative pronoun यद् (यावत्, यादृश &c.)

An adjective clause may be used:-

- (1) With the subject; 'यदालोके सूक्ष्मं' ब्रजित सहसा तिष्ठिपुलतां (5.1); तत्तस्य किमिप द्रव्यं 'यो हि यस्य प्रियो जनः' (U. 2), 'अहेतुः पक्षपातो यः' तस्य नास्ति प्रतिक्रिया (U. 5) (qualifying तस्य the adjunct of the subject).
- (2) With the object; 'यस्यागमः केवलजीविकायै' तं ज्ञानपण्य विणजं वदन्ति (M. 1); स तावदिभषेकान्ते स्नातकेभ्यो ददौ वसु । यावतैषां समाप्येरन् यज्ञाः पर्याप्तदक्षिणाः ॥ (R. XVII. 17).
- (3) With adjuncts of the predicate; युगान्तकालप्रतिसंहृतात्मनी जगन्ति यस्यां सविकाशमासत । तनी ममुस्तत्र न कटभद्विषस्तपोधनाभ्यागम-

र्सभवा मृदः।। (S'i. I. 23) (qualifying तनो the adjunct of ममु:).

- Obs. Mark the position of the adjective clause. It either stands before or after the principal clause, and notwhere 'who,' 'which,' 'where' &c. stand in English.
- § 382. Adjective clauses are often expressed by compounds of the character of the adjective, i.e., inflectional and appositional Tatpurusha and Bahuvrihi; and also by participles (past, potential passive, and perfect);

तन्नंदिनीं सुवृत्तां नामैतस्मात् द्वीपादागतो रत्नोद्भवो नाम रमणीयगुणालयोः भांतभूवलयो व्यवहारी उपयेमे (Dk. I. 1), where आगतः and मान्तभूवलयः represent the adjective and यो भूवलयं बभाम).

The Advertial Clause

- § 383. An adverbial clause is the equivalent of an adverb, and modifies the verb. It occupies the place, and follows the construction, of an adverb, and like it, specifies the conditions of time, place, manner, and cause and effect.
- § 384. Adverbial clauses of time specify an event which takes place after, or at the same time with, that which is expressed in the principal clause.

सत्वरं निवेदय 'यावद् दंष्ट्रान्तर्गतो न भवसि' (P.I.8); अत्रैव तावद्रथं स्थापय 'यावदवतरामि' (S'.1); 'यदा हरः पार्वतीं परिणेष्यति' तदा स्मरं स्वेन वपुषा नियोजिपष्यति (Ku.IV.42); 'यावदमौ पान्यः सरसि स्नातुं प्रविश्चति' तावन्महापंके निमग्नः (H.1).

- Obs. Adverbial clauses of time are often contracted by changing the particle and verb into a participle, or by using the locative absolute construction.
- § 385. Adverbial clauses denoting place show only one relation, i.e., rest in or motion to a place.

'यत्र यत्र धूमः' तत्र तत्र वह्निः.

- § 386. Adverbial clauses relating to manner are used to denote:—
- (1) Likeness or analogy, as expressed by इव, यथा (correlatin, तहत्); as, पुत्रं लभस्वातमगुणानुरूपं 'भवन्तभीड्यं भवतः पिता इव' (अलभत) (R. V. 84); आसीदियं दशरथस्य गृहे 'यथा श्रीः' (अस्ति) (U. 4); 'यथा काष्ठं च काष्ठं च समेयातां महोदधौ समेत्य च व्यपेयातां 'तहद् भूतसमागमः (II. 4).
- Obs. The clauses introduced by यथा or इव are often contracted.
 - (2) Degree or relation (equality, intensity &c.);
- 'वितरित गुरुः प्राज्ञे विद्यां यथैव' तथा जडे (वितरित) (U. 2); 'यथा यथा अम्बुधाराभिराहन्यते 'तथा तथा स्फुरित मदनपावकः (K. 252).
- § 387. Adverbial clauses of manner are often expressed by adjectival or Bahuvrihi compounds used adverbially; as,

राजा 'सविलक्षस्मितं ' आह = 'यथा विलक्षस्मितं स्यात् ' तथा आह; 'उद्द्योतिताबरदिगन्तरं अंशुजालः ' शक्तिः पपात हृदि तस्य महासुरस्य (Ku. XVII. 51)

- § 388. Adverbial clauses relating to cause and effect are used to denote the following relations:—
 - (1) Ground or reason (because, since, as);

'वत्से कठोरगर्भेति 'नानीतासि (U. 1); ममापि तहि धर्मतस्तर्थेषु 'यतः प्रियवयस्य इत्यात्थ ' (U. 5); इत्यादि निन्वह निर्थंकमेव 'यस्मात्कामो जूंभितगुणः ' (Mal. 1); कमपरमवशं न विप्रकुर्युः 'विभुमपि तं यदमी स्पृशन्ति भावाः ' (Ku. VI. 95); कच्चिद्भतुः स्मरसि रसिके 'त्वं हि तस्य प्रियेति ' (Me. 88).

(1) Condition or supposition;

्रयता 'यदि कुतूहलं' (K. 49); 'अय तु वेत्सि शुचि व्रतमात्मनः' पितकुले तव दास्यमपि क्षमम् (S'. 5); 'जात्या चेदवध्योहं' एवा सा जातिः परित्यक्ता (Ve. 8).

(3) Concession;

'काममननुष्ठपमस्या वशुषो वल्कलं' न पुनरलंकारिवयं न पुष्पति (S'. 1); 'नेने पुनर्वचिष रक्तनीले'तथापि बीमाग्यमणः द एव (U. 6)

(4) Purpose;

दोषं तु मे कंचित् कथा 'येत स प्रतिविधीयेत' (U. 1); 'तदागच्छ 'या वर्शयामि' (P. I. 8); भो धीरं गच्छ 'मा खलु (lest) तत्रभवती धारिणी विसंवदिष्यति' (M. 1); 'अस्य शरीरस्यमा विनाशो भूदिति' मयेदमुहिक्षप्य समानीतं (K. 820).

(5) Consequence, result;

कुमार तथा प्रयतेथाः 'यथा नोपहस्यसे जनैः' (K. 110); स ऋत्विजरतथानर्च 'यथा साधारणीभूतं नामास्य धनदस्य च' (R. XVII. 80); सा वेणुलतामादाय समाकुद्दिममाजधान 'येन सकलमेव तदाजकं तदिभमुखमासीत्' (K. 10).

§ 389. A complex sentence may be enlarged by repeating the noun, adjective, or adverbial clauses, in which ease the sentence will, strictly specified, be compound, each member of which is complex;

'कथं स त्वया दृष्टः ' 'कि किमभिहितासि तेव' कियंसं बालमवस्थि' 'तासि तत्र' 'कियवनुसरन्नस्मानसःवागतः' इति पुनः पुनः पर्यपृच्छम् (K. 150); 'यस्य चेंद्रियाणि संति ' 'यः पत्र्यति वा ' 'श्रुतस्वधारयति वा ' स खलूपदेशमहंति (K. 156).

§ 390. Again, two or more of the subordinate kinds of clauses may be used in the same complex sentence:

कोधं प्रभो संहर संहरेति (noun) यावव्िः खे मध्ता वरंति।(adv.) सावत्स वह्निर्भवनेत्रजन्मा भरमावशेषं मदनं चकार ॥ (Ku. III. 72); राष्ट्रमुख्यमाहूयाख्यातवान् । योसौ अनंतसीर. प्रहारवर्मणः पक्ष इति (adv.) निनाशयिपतः (adj.) सोऽपि पितरि से प्रकृतिस्थे किमिति नश्येतेति (noun) (Dk. II.)

Particles used to introduce Subordinate clauses :-

Noun clause
Adjective clause

Forms of यद.

Time

Adverbial clause

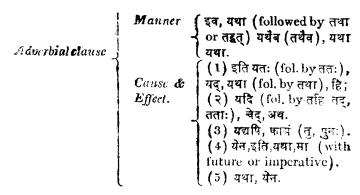
Place

[इति, यथा, यद with or without इति.

यदा, यावत्, यावत्, यावत् (followed by तावत्), यदा वदा.

[यदा, यावत्, यावत्, यावत्.

	Enlargements			Enlarge-	Advertis adjuncts
Subject	of Subject	Predicate	Object	ments of Object	of Predicate
7. 88		अवदत	सखे कपिजल पच्छसीति		अथ (time), निःश्वस्य (time), लज्जाविशीयेमाण- विरह्मक्षरं
			(a)		(manner), कुच्छे पा, शनै: शनै: (manner)
(a) (स्वं) सब्दें कर्पिजल (to be taker with subject)	बिदितवृत्तान्तोऽपि (adj.)	पृच्छसि	ні (indir.) Гт (dir.)		
ыà II	यः—प्रतिष्ठापितः (a)	अनुगृष्टीतः			नाम (manner)
(a) q:		प्रतिष्ठापित:			हस्तिस्कांचे (place) ब्रालादवतायं (time)
ाा (अहं)	मुहरस्नहवाक्रमाव: (part. adj.) मियुणं इतस्ततो	बाचरम्			तथा तथा (degree) यथा तथा अन्वेषमाणो नापश्य त (a) (degree)
(व) (वहं)	वतदृष्टः (adj.) अन्येषमाणः (part. adi.)	कषस्य (न)	تا [.]		सुचर (time) यथा यथा (degree)



Analysis of Complex Sentences

§ 391. Complex sentences are to be analysed in the first place as if each subordinate clause were a single word or phrase. When this is done, the subordinate clauses may be separately analysed. like simple sentences.

Examples

- (१) अथ स निःश्वस्य लज्जाविशीर्यमाणविरलाक्षरं सखे कपिजल-विदितवृत्तांतोपि कि मां पृच्छसीति कृच्छुण शनैः शनैरवदत् । (K. 155)
 - (२) एष नामानुगृहीतः यः शूलादवतार्यं हस्तिस्कंधे प्रतिष्ठापितः । (ऽ'. ८)
- (३) अन्वेषमाणश्च यथा यथा नापश्यं तं तथा तथा मुहस्त्नेहकातरेण मनसा तत्तदशोभनमाशंकमानो निपुणिनतस्ततो दत्तदृष्टिः सुचिरं व्यचरण् १ (K. 152)

THE COMPOUND SENTENCE

§ 392. A compound sentence contains two or more sentences, simple or complex, which are co-ordinate to each other.

The members may (1) be simple sentences, or (2) come may be simple and some complex, or (8) all may be complex;

- (1) तथाप्येष प्राणः स्फुर्रात न तु पापो विरमित । (U. 6); मनो निष्ठाशून्यं भ्रमित च किमप्यालिखति च ॥ (Mal. 1) (each being a simple sentence.)
- (2) दाक्षिण्यं नाम बिबौष्ठि बैंबिकानां कुलब्रतम् । तन्मे दीर्घाक्षि ये प्राणास्ते त्वदाशानिबन्धनाः ॥ (M. 4) (the second member being a complex sentence.)
- (3) यदि यथा वदित क्षितिपस्तथा त्वमिस कि पितुरुत्कुलया त्वया। अथ तु वेत्सि शुनि व्रतमात्मनः पितकुले तव दास्यमिप क्षमं।। (S'.5) (both members being complex sentences.)

In these examples the separate sentences are not in any way dependent upon each other. Either assertion might have been made independently of the other, while a complex sentence can not be broken up into sentences having independent meaning.

§ 393. There are three principal relations in which the parts of a compound sentence may stand to each other: (1) Cumulative relation, as expressed by the cumulative conjunctions च, तथा, अपि च &c., in which two or more assertions are coupled together; (2) Adversative relation, as expressed by the adversative conjunctions बा, च, पुन:, परंतु &c., in which the second sentence is placed in some kind of opposition to the preceding; and (3) Illative relation, as expressed by the illative conjunctions अतः, तत्, तत्, in which an effect or consequence is said to be produced from what precedes.

Cumulative Relation

- § 394. The coupling of assertions together in the cumulative relation may take place in three different senses:—
 - (1) When equal stress is laid upon the assertion; तटस्थः स्वानर्थान् घटयति 'च'मौनं 'च' भजते (Mal. I). शिलोचनस्तां प्रतिप्रहीतुमुपचकमे 'च' पुष्पधन्वा धनुष्यमोधं बाणं समधत्त 'च' (Ku. III. 66). तृणमिव वने शन्ये (सा) त्यक्ता न 'चापि' अनशोचिता (U. 3).

- (2) When greater stress is laid upon the second clause; न केवलं तातिनयोग एव 'अस्ति मे सोदरस्नेहोप्येतेषु' (S.'1) पुण्यानि नामग्रहणान्यपि महामुनीनां 'किं पुनर्दर्शनानि' (K.33)
- (8) When there is a progressive rise of the ideas; उदेति पूर्वं कुसुमं 'ततः' फलं (S'. 5); जगज्जीर्णारण्यं भवति हि विकल्पव्युपरमे कुकूलानां राशी 'तदनु' हृदयं पच्यत इव। (U. 6)

Obs. Several co-ordinate sentences follow one another in this relation, being merely placed side by side, without any connecting links, the sense of which, however is implied;

शुश्रूषस्व गुरून् कुरु प्रियसखीवृत्ति सपत्नीजने...

भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी (S'. 4)

(here there are four assertions.)

जाडचं िषयो 'हरति ' सिचिति ' वाचि सत्यं मानोन्निति 'दिशति ' पापं 'अपाकारोति ' । चेतः 'प्रसादयित ' दिक्षु 'तनोति ' कीर्ति (सत्संगितिः) (Bh.II.23) दारिद्रचाद्द्वियमेति हीपरिगतः प्रभ्रक्यते तेजसो

दारिद्रचाद्द्रियमेति हीपरिगतः प्रभावते तेजसो निस्तेजाः परिभूयते परिभवान्निर्वेदमापद्यते । निर्वाणाः राज्येति रोजपिनित्रो वारामा परिसार

निर्विण्णः शुचमेति शोकिपहितो बुद्धचा परित्यज्यते

निर्बुद्धिः क्षयमेत्यहो निधनता सर्वोपदामास्पदं ॥ (Mk. 1)

Adversative Relation

§ 395. The adversative relation is expressed in three ways:—

(1) By means of the exclusive conjunctions, which imply the exclusion of the first circumstance:

प्रज्ञाहीनोयं राजा 'नोचेत् 'नीतिशास्त्रकथाकौमुदीं वागुल्कािः इय् तिमिरयति (H.3);

व्यक्तं नास्ति कथं 'अन्यथा 'वासंत्यपि तां न पश्येत् (U. 8);

अद्यापि हरकोपवह्निस्त्वयि ज्वलिति । 'अन्यथा' त्वं भस्मादरीयः कथमित्यमुष्णः (S'. 3)

(2) By means of alternative conjunctions; वा-वा, ि-अथवा, उत, आहो, or आहोस्वित; तदेषा भवतः कान्ता त्यजैनां 'वा ' गृहाण 'वा ' (S'. 5);

जुतो 'वा' सूतपूत्रो 'वा' यो 'वा' को 'वा' भवाम्यहं (Ve. 3)

कि धर्मोपदेशांगमिदं 'उत ' मोक्षप्राप्तिरियं 'आहोस्विद्' अन्यः करिन्स-न्नियमप्रकारः (K. 150).

(3) By means of arrestive conjunctions: तु, किन्तु, परं (तु), पुनः, तथापि, and (sometimes) केवलं;

दैवायत्तं कुले जन्म मदायत्तं 'तु' पौरुषं (Ve. 3); (अयं कथाप्रविभागः) प्रणीतो न 'तु' प्रकाशितः (U. 1); सखे पुण्डरीक सुविदितमेतन्मम 'किन्तु' इदमेव पृच्छामि (K. 155); न च न परिचितो न चाप्यगम्यः चिकत-मूपैमि 'तथापि' पार्श्वमस्य (M. 1); लौकिकान हि साधूनामर्थ वापनुवर्तते । अषीणां 'पुनः' आद्यानां वाचमर्थोनुधावति ॥ (U. 1); अनुदिवसं पिन्हीयसे अंगैः 'केवलं ' लावण्यमयी छाया त्वां न मुंचति (S'. 3).

Illative Relation

§ 396. The illative relation is expressed by words or expressions like अत:, तस्मात्, तत:, तद, अनेन हेतुना, एवं च, तेन हि;

मतीमिप ज्ञातिकुळैकसंश्रयां भतृमतीं जनोन्यथा विशंकते 'अतः' प्रमदा स्वबन्धभः परिणेतुः समीपे इष्यते (S'. 5); भो उपस्थितं धयनमध् सिनिहिता च मिक्षका । 'तत् 'अप्रमत्त इदानीं पश्य (M. 2); जनकोद्य गतो विदेहान् । 'ततो ' विमनसो देव्याः परिसांत्वनाय नरेंद्रो वासगृहं विशति (U. 1); अत्यद्भुतादिष गुणातिशयात्त्रियोसि 'तस्मात्' सङ्का त्वमि (U. 5); मध्यस्था नौ गुणदोषतः परिच्छेत्तुमर्हति । 'तेन हि ' प्रस्तूयतां विवादवस्तु (M. 1).

- § 397. Very often in Sanskrit, as in English, when the co-ordinate parts of a compound sentence have the same subject, the same predicate, or any other part in common, the common part is not repeated, and thus the sentence is contracted;
 - (1) तटस्यः स्वानर्थान् 'घटयति च मौनं च अजते ' (Mal. 1); हृदयमशरणं मे पक्ष्मलाक्ष्याः कटाक्षैः 'अपहृतं ' अपविद्धं ' पीतं ' उन्मुळीतं ' च (ibid.)

(2) दिष्टचा न केवल ' उत्संगः ' चिरात् ' मनोरथोपि ' मे 'पूर्णः ' (U. 4)

न मां त्रातुं 'तातः' 'प्रभवति न 'चांबा'न 'भवति '(Mal. 2)

Classification of particles used to connect co-ordinate sentences

Cumulative (1) च, च-च, तथा च, अपि, अपि च, अपरं च, अन्यज्व.
(2) केवलं-अपि, किमुत्त, किपुतः.
(8) अथ, तदनु, पूर्व-ततः, अनंतरं-ततः परं, ततस्च अनंतरं च.

Analysis of Compound Sentences

§ 398. In analyzing a compound sentence, first indicate the relation existing between the several co-ordinate sentences, and then the latter, according as they are simple or complex, may be separately analyzed.

Examples

- (1) वर्ष वा गर्ज वा शक्र मुंच वा शतशोऽशनिम् (Mk. 5)
- (2) उचितः प्रणयो वरं विहंतुं बहवः खंडनहेतवो हि दृष्टाः । उपचार-विधिर्मनस्विनीनां न तु पूर्वाभ्यधिकोपेपि भावशून्यः ॥ (M. 3)
- (3) दृष्टा खलु मया तत्रभवत्या मालिबकायाः प्रियसखी बकुलाविका श्राविनां च तमर्थ भवता यः संदिष्टः (M. 3)
 - 1. शक (त्वं) वर्ष वा (A) Principal sentence.
 - (त्वं) गर्ज वा (B) Principal, co-ordinate to A.
 - (त्वं) शतशोऽश्रानि मुंच वा (C) Principal, co-ordinate to

The relation is adversative.

Subject Predicate Object Adverbial adjunct A (त्वं) शक वर्ष (वा) गर्ज (वा) **B** (त्वं) C (त्वं) मुंच (वा) अशनि शतशः (manner) II. उचितः प्रणयो विहंतं वरं बहवः खंडनहेतवो दृष्टाः हि (A) न त पूर्वाभ्याधिकोपि भावशुन्यो मनस्विनीनामुपचारविधिः वरं (B) The relation is adversative (arrestive). Analysis of (Λ) which is a complex sentence. Predicate Object Adverbial adjuncts Subject विहंतु (purpose) A प्रणयः वर बहव:...दुष्टाः(a) reason (उचितः adj.) (a) खंडनहेतवः हि (reason) बहव: (adj.) दुष्टाः B उपचारविधि: मनस्विनीनां (gen.) पूर्वाभ्यधिकोपि न (वरं) भावशन्यः (adj.)

III The first is a simple sentence. The second is a complex sentence, which may be analysed as above. The relation is cumulative.

Miscellaneous Examples for Practice

Analyse the following sentences, according to the methods before explained and illustrated, stating whether they are simple, complex, or compound.

- 1. महत्येव प्रत्यूषे दास्याः पुत्रैः शकुनिलुब्धकैर्वनप्रहणकोलाहलेन प्रति-बोधितोस्मि । (S'. 2)
- 2. कुतो धर्मिकियाविघ्नः सतां रक्षितरि त्विय । (S'. 5)
- प्रमाणाविधकस्यापि गंडश्याममदच्युतेः ।
 पदं मूध्नि समाधत्ते केसरी मत्तवन्तिनः ॥ (P. I.)
- 4. लघुहृदयां मां लोकः कलियण्यतीति निर्होकया मया नाकिलतम् । (K. 177)

- 5. दर्शनादारभ्य शरीरस्याप्ययमेव प्रभुः किमुत भवनस्य विश्ववस्य दा । (K. 196)
- 6. स चानुयुक्तो धूर्तः सिवनथमावेदयत् । विदितमेव खलु वो यथाहं युष्म-दाज्ञया पितृवनमभिरक्ष्य तदुपजीवी प्रतिवसामि । (Dk. II. 6)
- 7. यदा किंचित् किंचिद् बुधजनसकाशादवगतं तदा मूर्लोस्मीति ज्वर इव मदो मे व्यपगतः (Bh. II. 8)
- 8. अहमतिमृदुनि पुलिनवित सरस्तीरेऽवरोप्य सस्पृहं निर्वर्णयंस्तां मत्त्राणैक-वल्लभां राजकन्यां कंद्रकावतीमलक्षयम् । (Dk. II. 6)
- 9. एवमेतत् । किन्तु न कदाचिदार्यस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति नः प्रश्नावकाशः । (Mu. 3)
- 10. विचित्रयन्तीयमनन्यमानसा तपोधनं वेल्सि न मामुपस्थितम् । स्मरिष्यति स्वां न स बोधितोपि सन् कथां प्रमत्तः प्रथमं कृतामिव ॥ (S'. 4)
- अये महाराजेति निष्प्रणयमामन्त्रणपदं सोमित्रिमात्रे च बाष्पस्खलिताक्षरः
 कुझलप्रश्नः । तथा मन्ये विदितसीताबृत्तांतेयमिति । (U. 3)
- 12. वरेषु यद्बालमृगाक्षि मृग्यते तदस्ति कि व्यस्तमपि त्रिलोचने (Ku. V. 72)
- 13. तद् बूत बत्साः किमितः प्रार्थयध्वं समागताः ।

 मिय सिष्टिहि लोकानां रक्षा युष्मास्ववस्थिता । (Ku. II. 28)
- 14. कामं भवान् प्रकृत्यैव धीरः पित्रा च महता प्रयत्नेन समारोपितसंस्कारः। तथापि भवद्गुणसन्तोषो मामेवं मुखरीकृतवान् ॥ (K. 109)
- 15. वच्ये मिय मत्तहस्ती मृत्युविजयो नाम हिसाविहारी राजगोपुरोपरि-तलाधिरूढस्य पश्यतः उत्तमामात्यस्य शासनाज्जनकंठरविद्वगुणितघंटा-रवो मंडलितहस्तकांडं समभ्यधावत् (Dk. II. 4)
- उट. यज्ञोपश्रीतं नाम अमौक्तिकमसीवर्ण ब्राह्मणानां विभूषणम् । देवतानां पितृणां च भागो येन प्रवीयते ॥ (Mk. 10)
- 17. अशितरे लाह्मणेन मृतं पुत्रमृत्थिप्य राजद्वारे सोरस्ताडनमद्गह्मण्य-मृदघोषितम् । ततो न राजापराधमन्तरेण प्रजास्वकालमृत्युक्चरतीत्यात्मं◆

- दोषं निरूपयित करुणामये रामभद्रे सहसैवाशरीरिणी वागुदचरत् । (U. 2)
- 38. अथ कदाचित् पिगलको नाम सिहः सर्वमृगपरिवृत्तः पिपासाकुल उदकग्रहणार्थं यमुनातटमवतीर्णः संजीवकस्य गंभीरतरझब्दं दूरादेवाञ्चणोत् ।
 (P. I.)
- 19. यदि समरमयास्य नास्ति मृत्योभयमिति युक्तमितोन्यतः प्रयातुं।
 अथ मरणमवश्यमेव जन्तोः किमिति मुधा मलिनं यशः कुरुध्वे ।।
 (Ve. 8)
- 20. प्रायो गच्छति यत्र भाग्यरहितस्तत्रव यांत्यापदः । (Bh. II 90)
- 21. मायत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा आत्मभेमसि तावदेव विदुषा कार्यः प्रयत्नो महान् (Bh. III. 88)
- 22. यथा तिरक्जीनमलातशल्यं प्रत्युप्तमन्तः सविषक्च वंशः । तयैव तीवो हृदि शोकशंकुर्ममणि कृन्तन्नपि कि न सोवः ।। (U 3)
- 23. परस्परविरोधिन्योरेकसंश्रयदुर्लभम् । संगतं श्रोसरस्वत्योर्भूतयेऽस्तु सदा सताम् ॥ (V. 5)
- 24. सर्वेरुन्नै: समग्रेस्त्विमव नृपगुणैर्वीष्यते सप्तसप्तिः (M. 2)
- 25. अस्त्वमर्थी मा भूद्रा । एतत् पृच्छामि वातं हि राधवं राजान शृथुमः । स किल नात्मना बृष्यित न चाप्यस्य प्रजा ईबृश्यो जायंते तत् किमस्य मनुष्या राक्षसी वाचं वदन्ति । (U 5)
- 26. यथा नौ प्रियसखी बंधुजनशोचनीया न भवति तथा निवहिय। $(S'_{i}3)$
- 27. अथ स विषयव्य वृत्तात्मा यथाविधि सूतवे नृपतिककुदं दत्त्वा भूने सितातपवारणम् । मुनिवनतरुच्छ।यां देव्या तया सह शिश्रिये गलितवयसामिक्ष्वाकुणामिदं हि कुलब्रतम् ॥ (R. III, 70)

As a further exercise the student may select sentences from the preceding Lessons, and analyse them.

SECTION II

On the Order of Words in Sentences

§ 399. It has already been observed in the introductory section of Part I. that the order of words in a Sanskrit. sentence is not a material point for consideration. In Sanskrit every word (except adverbs and particles) is inflected, and the grammatical inflexion itself shows the relation in which one word stands to another. Thus grammatically speaking, there is no order as such that need be much attended to. A sentence like कथमपि तत्याज बने सीतां लक्ष्मणः कठोरगर्भी may look very awkward, but it is not grammatically incorrect. But if there is no grammatical order, there is a sort of logical sequence of ideas. which must follow one another in a particular order. If we examine the pages of any Sanskrit prose work, we shall find that there is some order in the arrangement of words, e.g., first comes the subject expressed or understood, with its adjuncts, then the object (if any), and lastly, the verb or predicate;

सा तु महाश्वेताया एव मुखमवलोकितवती (K. 807); महिपतिस्तं विद्येश्वरं सबहमानं विससर्ज (Dk. I. 25).

Even in Kavyas and Dramatic poetry, which are acknowledged to be exempt from the rules of ordinary prose, this order is many times strictly followed;

रघूणामन्वयं वक्ष्ये (R. I. 8);

तृष्णां छिद्धि पापे रित मा कृथाः (Bh. II. 77); वदनकमलकं शिशो स्मरामि (U. 4); असिर्गात्रं गात्रं सपदि लवशस्ते विकिरतु (Mal. 5) &c

We shall now lay down some principles regulating the order of words in sentences.

§ 400. The best rule for the student to follow in arranging words in a prose sentence is this:—First place the subject with all its adjectives and adjectival phrases, then the object with its adjuncts, and lastly the predicate (verbal

nominal, or adjectival). Adverbs and adverbial phrases may occupy any place except the last; while conjunctions (except a few) stand first before the subject. Thus the student would give a very awkward sentence if he were to say:—

'सकाशं गुरोः आशिषं राज्ञे अग्रजन्मा प्रयुज्य प्रतीयायेत्थं 'instead of saying 'इत्थं राज्ञे आशिषं प्रयुज्याग्रजन्मा गुरोः सकाशं प्रतीयाय'

(R. V. 35)

§ 401. When a verse is construed and put in its prose order, the above sequence will be found to be generally observed. Take, for instance, the following verse:—

अथ प्रजानामधिपः प्रभाते जायाप्रतिग्राहितगन्धमाल्याम् । बनाय पीतप्रतिबद्धवत्सां यशोधनो धेनुमृषेर्मुमोच ॥ (R. H. 1)

The prose order will be as follows:-

अथ (conj.) यशोधनः (adj.) प्रजानां (gen.) अधिपः (subject) प्रभाते (exten. of the adjunct of object) जायाप्रतिग्राहितगन्धमाल्यां (adj.) पीतप्रतिबद्धवत्सां (another adj.) तामृषेः (adjuncts of object) धेनुं वनाय गंतुं (adv.) मुमोच (predicate). Similarly अभिहन्ति हन्त कथमेष माधवं सुकुमारकायमनवग्रहः स्मरः (Mal. 1); हन्त, कथमेषोऽनवग्रहः स्मरः सुकुमारकायं माधवमभिहन्ति, or हन्त एष.........कथमभिहन्ति.

The general rule may now be split into particular cases and we shall show what the positions of the several parts of speech should be relatively to one another.

§ 402. The first principle to be learnt from the general rule is that words must be so arranged that the ideas will follow one another in their natural order, and the words in their natural connection, observing the laws of the dependence of words upon one another; in other words, the governed and dependent words generally stand before the words on which they depend or by which they are governed.

Thus an adjective and the substantive qualified by it, the transitive verb and its object, adverbs modifying verbs, prepositions and the words governed by them &c., should be kept as near as possible in a Sanskrit sentence.

- § 403. When a sentence has a simple subject and a verb, the former stands first; रचुपतिस्तिष्ठति (U.6). Adjectives precede the subject;
- 'देवो' रघूपतिस्तिष्ठित (U. 6); 'उपात्तिवद्यो' 'गुरुदक्षिणार्थी' कौत्सस्तं प्रपेदे (R. V. 1); 'अपगतश्रमः, चाभिमतं दिगन्तरमयासीत् (K. 32).
- (a) Adjectives, of course, follow the substantives they qualify, when they are used predicatively.
- (b) When pronominal and qualitative adjectives are both used, the former usually precede; तस्यां अतिदारणायां इतिनशायां (K. 169). 'on that accursed and most dreadful night'; but sometimes they stand after the adjectives of quality; as, विचलाणे वर्णी सः (Malli. on R. V. 19); यूना 'अनेन' पाथिवेन सह (Malli. on R. VI. 82).
- § 404. A noun in apposition should precede the word which it is intended to explain;

असीदशेषनरपतिशिरः समर्भ्याचितशासनः 'आदर्शः सर्वशास्त्राणां' 'उत्पत्तिः कलानां' 'कुलभवनं गुणानां' राजा शूद्रको नाम (K. 5); अथ 'मीनकेतनसेनानायकेन'दक्षिणानिलेन मन्मथानलमुज्ज्वलयन् (Dk. I. 5).

- § 405. The genetive generally stands before the word to which it relates ; 'जगत: ' मितरी बन्दे (R. 1. 1); so ' अर्थाना ' ईशिषे (Bh. III. 30).
- (a) When the substantive is qualified by an adjective, the order is generally the adjective, genetive, and substantive: अयं अस्या देव्या: सन्ताप: (K. 61); तस्य एवंविधस्य पद्मसरसः पश्चिमे तीरे (K. 23).
- § 406. The vocative should be placed at the head of a sentence; 'तात' क एष बाहा: (Dk. II. 8); 'सखे पुण्डरीक' नैतद्भवतीनुरूपं (K. 151); 'आर्यपुत्र इयमस्मि' (S'. 1).
- § 407. The predicate (verbal or nominal) always stands last in a sentence; it *finishes* the idea intended to be expressed by a sentence, and hence, the last is its best position.

- (a) In paratives the verb and to be and sometimes a, stands first, in the sense of there is, '; 'there was';
- 'अस्ति ' गोदावरीतीरे विशाल: शाल्मलीतरुः (H. 1); 'अस्ति' मगघदेशशेखरीभूता पुष्पपुरी नाम नगरी (Dk. I. 1); 'अभूत्' अभूतपूर्वी राजा चिन्तामणिर्नाम (Vas. 3).
- (b) Sometimes the predicate stands first for the sake of emphasis;
- 'भवेयुः' तावत्त्राणादयः पंच जना माध्यंदिनानां (S'. B. 371); 'आस्तां' तावत्सर्वभवेदं (K. 18); 'उत्सर्पिणी' खलु महतां प्रायंना (S'. 7); 'कृतं' त्वया रामसदृशं कर्म (U. 2); 'विरलाः' हि तेषामुपदेष्टारः (K. 109); 'भवितव्यमेव' तेन (U. 4).
- (c) The same happens in interrogative sentences when the interrogative particle in not used; as, जात ' अस्ति ' ते माता 'समरिस' वा तातं (U. 4); 'समरिस' च तदुपान्तेष्वावयोर्वर्तनानि (U. 1)
- § 408. Prepositions in Sanskrit—the so-called Upasargas—are usually prefixed to roots, and do not stand by themselves, except when they are used as कर्मप्रवचनीय (governing cases). In the latter case they follow the words they govern, according to the general law;

्रित मन्दमतीन् 'प्रति 'भायात् (S'.B.); अयोध्यां 'अन ' जलानि वहति (R.XIII.61).

- (a) Words like सह, ऋते, विना, अलं &c., which govern nouns or pronouns, mostly follow the words they govern; रामेण सह, ईश्वरादृते, मां विना, सन्तोषायालं &c.
- § 409. The term indeclinable in Sanskrit is of wider application than 'adverbs' in English. It includes all words which are not declined; i.e., adverbs, prepositions, conjunctions, particles or interjections. The several case-inflexions of nouns and pronouns—except those of the nominative and accusative cases, which serve the purpose of the subject and object of verbs, and the genitive, which expresses the relation of one word to another—may be

regarded as 'adverbs' for all practical purposes. The following rules for the position of adverbs will thus apply to the case-inflexions also, which are so many 'extensions of the predicate,' showing time, place, manner, or cause and effect.

§ 410. Advorbs of time, place, manner or cause and effect, are usually placed near the words they modify;

'हंसघवलशयनतले' निषणं पितरमपश्यम् (K. 92). Here तले modifies निषणं, and hence must be placed before it; so 'आलोकमात्रेणेव' '(adv. of cause) अपगतश्रमो मनसि (adv. of place) एवं (adv. of manner) अकरोत् (K. 124). 'इति मनसावधार्य' अब्रवम् (K. 155); 'तमवेक्ष्य' (adv. of time) सा 'मृशं 'हरोद (Ku. IV. 26). Here मृशं cannot be placed first, for it would alter the sense.

§ 411. When adverbs modify the predicate they may stand before the subject, after the subject or after the object (if any), but not last;

अनेकवारं (time) अपरिश्लथं (manner) मां परिष्वजस्व (U. 6); प्रजानामेव भूत्यर्थं (purpose) स ताभ्यो (place) बिलमग्रहीत् (R. I. 18); सर्वं सौदामिन्यां (place) संभाव्यते (Mal. 1). दारिद्रचाद् (cause) न्हियमेति (Mk. 1); हरिणा (agent) असुरा-स्तव शरव्यं कृताः (S'. 6); शिवाभ्यो (purpose, strictly indir. obj.) मांसबिलिपिंडं अनुदिनं निशि (time) समुत्ससर्ज (K. 65); श्री भक्त्या मय्यनुकंपया (cause) च प्रीतास्मि (R. II. 63).

- N. B.—If the subject or object have any adjuncts, the adverb should be placed after the object to avoid ambiguity.
- (a) The absolute clauses, being in sense adverbs of time or (sometimes) cause, are generally placed first.

'चन्द्रिकायामभिज्यक्तायां ' कि दीपिकापीनरुक्त्येन (V. 3);

' लुप्माकं प्रेक्षमाणानां ' एनं स्मर्तव्यशेषं नयामि (Ve. 4).

Obs. Adverbs of time and place usually stand at the head of a sentence, next to the conjunctions, if any.

- § 412. Of conjunctions, च, वा, तु, हि, चेतू never stand first, while अथवा, अथ, अभिच, किच, usually stand first; and the correlative conjunctions यथान्तथा, यावत्नावत्, यद्नत्द, यतः ततः are used at the beginning in the clauses which they connect. For examples see the respective sections.
- § 413. Of particles, the interrogatives usually stand arst;
- 'अपि' एतत्तपोवनं; 'अपि' कुशली ते शुरुः; कयं शास्त्राणहे ¶रिचयः; कियद्वा वयः &c. (K. 18).
- (a) The particles of emphasis, such as एव, नाम, किल, बलु, हि. are joined to the words which they emphasise. Particles like इव, नु, अपि are used with the words which they modify.
- (b) Interjections, such as हा, हन्त, आहह, and vocative particles, such as अहो, अये, अयि, usually bead a sentence.
- § 414. A repeated word or a word akin to the one stready used in the sentence, is generally put as near that word as possible; as गुणी गुण वेति न वेति निर्मुण:
- Obs. From the preceding sections it will be seen that the arrangement of words in a Sanskrit sentence is much the same as in Latin. The most general rule in Latin is that, "in simple narrative, after the conjunctions comes the subject (nom. case), then the governed cases with adverbs and expressions of time, place, manner, &c., and last of all, the verb."

 —Arnold

SECTION III

ON THE SYNTHESIS OF SENTENCES

§ 415. Having explained the Analysis of Sanskrit sentences and laid down some principles regulating the order of words, we shall now take the student one step further: the composition of sentences.

He has already seen that a sentence must contain at least one subject and one predicate; that the subject or object may be enlarged by an adjective, a noun in the possessive case, a noun in apposition, by comounds, or by combining all these modes together; and that the predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Let him now try to compose sentences.

Simple Sentences

- § 416. Take the words राम and गम्. They may be combined to form a sentence, रामो जगाम. Now the sentence रामो जगाम is in its elementary form. The subject may be thus enlarged:—
 - (1) दशरथस्य पुत्रः or दशरथपुत्रो रामो जगाम,
 - (2) कौसल्यानन्दवर्धनः अखिलजनप्रियो दशरथपुत्रो &c.
 - (3) भरताम्रजः कौसल्यानन्दवर्धनः &c. &c.
 - (4) भरताग्रजः कौसल्यानन्दवर्धनोऽक्षिलजनप्रियो दशरथपुत्रो रामः ससीतालक्ष्मणो रम्याण्युपवनानि पश्यञ् जगामः

It will be seen how the last sentence has grown out of the simple elements, राम and गम.

Ex. 1

Frame sentences, using अर्जुन, हनुमत्, गगा, and हिर as subjects, and enlarge them successively in the manner above indicated.

Ex. 2

Frame sentences, using the roots र, हच्, पत्, रम् as predicates, and the subject enlarged in any two ways.

Ex. 3

Take these pairs of words and write sentences enlarging the subject by an adjective and a noun in the genitive case: शुक and डी, अंक्स and आ, डीनिक and युध, गज् and हन् pass., भृत्य and तर् pass.

Bx. 4-5

Take the sentences रावणः सीतां जहार and सारमेयोऽभियत, and enlarge the subject in all the ways of enlargement.

§ 417. The predicate, if a transitive verb, is completed by means of an object, which, being a noun or pronoun, may be enlarged in the same way as the subject; e.g.,

बहुं श्रासादमपर्यं. Here the object may be thus enlarged अहं विशालं प्रासादमपर्यं; अहं वंगाधिपस्य विशालं प्रासादमपर्यं; अहं संग्धिपस्य विशालं प्रासादमपर्यं; अहं संग्धिपस्य विशालं प्रासादमपर्यं; अतं संग्धिपर्यं विशालं प्रासादमप्रयं. In the same manner राजा अमात्यं प्रोवाच may become, in its enlarged form, राजा शास्त्राध्ययनकठोरिधयं अनुरंजितसकलप्रजाजनं स्रग्रो: प्रत्यादेशं स्वममात्यं प्रोवाच.

Ex. 6

Find appropriate subjects (enlarged by adjectives) and predicates, and frame sentences in which each of the following will stand as the object:

ऋतूनां शतं, अजाकुलं, मद्गात्रं, सभृंगाणि कमलानि, स्वं नाम, शुष्क-पर्णानि, मदागजं, तंडुलकणान्, हिमाद्रेः शिखरं and विपुलक्षनं.

Ex. 7

Frame sentences using the following roots, and supplying objects enlarged by participial adjectives: श्रु, ग्रह्, सृज्, चुर्, प 'to drink,' अद्, दा.with प्र, व्यव्, रष् and नी.

Ex. 8

Take the following words as subjects, and complete the sentences enlarging the subject and object: सर्प, भृतराष्ट्र, कंचुकिन्, बित, पिषक, इन्द्र, राम्नी, पाठशाला, पुत्र and पितृ.

Ex. 9-10

Frame sentences, finding out an appropriate subject and object to each of the roots given below, and enlarging the subject and object in any two ways:तृ, लिह् with अभि, ध्मम् with परि, आप्, प्रच्छ, पिष्, क्व, की, मन् and तड्.

Ex. 11

Write six sentences, in which the subject is enlarged by a participial adjective, and the predicate completed by means of an object enlarged by a participial adjective.

Ex. 12

Write six sentences in which the subject and object are both enlarged by a noun or pronoun in the genitive case and a participial adjective.

§ 418. The predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Take the sentence त्वं यासि. The predicate may be thus enlarged:

त्वं 'अधुना' यासि (time); त्वं अधुना 'कुत्र' यासि (time and place); त्वमधुना 'सत्वरं' कुत्र यासि (time, place and manner); त्वमधुना 'सिनदाहरणाय' सत्वरं 'किभिति' 'पद्भ्यामेव' यासि (time, manner, purpose and cause); त्वमधुना सिन्ध-वाहरणाय गुरुमपृष्ट्वा सत्वरं किभिति &c. यासि. Similarly सखे मां प्रतिपालय may be thus variously enlarged: सखे 'विरचितायां प्रयाणसंविधायां पितरावापृच्छच द्वारे क्षणं' मां प्रतिपालय; स 'निशितेन शरेण मध्याहनाहारायं' कमि विलोलनेत्रं हरिणशिशुं 'नितंबदेशे' विव्याध; 'पश्यतोपि पितुः' त्वं 'ह्यः स्ववेश्मनः निष्कम्य किकरेण साथं अतिचटु-लया गत्या कुत्र खलु 'अगच्छः.

Ex. 13

Join appropriate adverbial adjuncts of time and manner to the verbs in the following sentences: (1) विहगा डयन्ते; (2) पुस्तकं वाचय; (3) अहं गामानयम्; (4) गुरूननुरुध्यस्व; (5) स्वया रखते; (6) आपणं याति; (7) सैनिका युयुधिरे; (8) कृषीवलः क्षेत्रमकृषत्; (9) प्रमदा उद्यानं जग्मु:; (10) संपदुद्यममनुगच्छति.

Ex. 14

Frame sentences using the following adverbial adjuncts, the subject being enlarged in more than two ways.

सहसा, वारंवारं, त्रीन् संवरसरान्, सपदि, कदा, पुनः, कल्याणायः पूर्वे (with abl.), तदानी, प्रत्यनलं, प्रतिदिनं. उपनदि, द्विकोशं, रात्रिदिवं

Ex. 15

Use the following in sentences, the subject being enlarged by an adjective or a possessive case: सेनया सह, श्रमादृते, अनेन हेतुना, कस्य हेतो:, मित्रं सान्वियतुं, जठरस्यार्थे, अपवादश्रवणात्, तथानुष्ठिते, पाठमधीत्य, गृहस्योपरि. मामंतरेण, दुर्देवात्, अरण्ये, प्रजलविदनया, अनुगंगं.

Ex. 16

Take the following pairs of words, and enlarge the predicate by adverbial adjuncts of time and place:—मृनि and बम; राजन् and रक्ष; पुत्र and सेत्र; कोकिल and ए with नि; हरि and कृष्, शिष्य and नम् with प्र.

Ex. 17

Frame sentences, using the following roots and enlarging the predicate by adverbial adjuncts of manner and cause and effect: मृ, या with प्र, स्था with प्र (Atm.). मृज्, वह with उत्, याच्, पा 'to protect', स्निह, ईय्, इ with अधि.

Ex. 18

Take the following subject and enlarge the predicate by means of indeclinable past participles or gerunds: भूगाः, नरः, देवाः, अमी, राक्षसैः (agent), भीमः, सामाजिकाः, दूतः, अधिराजः, अश्वत्थामा, सुभद्रा, and यवनाः.

Ex. 19

Enlarge the predicate, by means of the absolute constructions, using the following roots:—भाष्, दह्, प्रच्छ्, क्र (past part.), स्पृह्, वर्, हन् (past part.), पठ्, मंत्र् with सं, and या-

Ex. 20

Enlarge the predicate, by adjuncts of time and manner and by gerunds derived from the following roots: वंष.

कथ, चुद्, शास्, ज्ञा, स्तु, बहु, दा with आ, स्वस् with वि, आस् with जप, सू, and नी with परि.

Ex. 21

Write twelve sentences in which the predicate is enlarged by adverbial adjuncts of time, place, manner, and cause and effect.

\$ 419. When along with the predicate, the subject and object (if any) are also enlarged, the sentence assumes its fullest form. रविह्दगच्छत् is a sentence in its simplest form. Enlarging the subject and predicate we may have a sentence like the following:

्वरुणपुरःसरो' रिवः 'तमोजालं निरस्य जनिक्याप्रवृत्तये प्राच्या दिशि झिटित ' उदगच्छत्. In like manner the simple sentence स पदवीमन्वयात् may become, when enlarged, 'गुरिभेरपिटः ' स 'प्राप्ते वयसि वर्तमानोपि संसारादुिहजमानः ' अनेक्यतिप्रतिपन्ना प्रमुख-दायनी' 'साधुपदवी' निवारयतोपि पितुः पारित्रक्षसुखावाप्तये प्रशान्तचेतसा ' अन्वयात्; so also पायः भुजंगं ददर्श may be enlarged into अथ ' असी ' पांथो ' ग्रामांतरं गच्छन् अध्वश्वमार्तः कथमपि पदानि न्यस्यत् ' अनाकान्ते एवार्यपथे ' कंचिद् बृहत्कायं प्रसारितफणं स्थामदेहं ' भुजंगं ' यव्च्छया तस्तले ' ददर्शे. Other examples are:—इति परिकल्य्य किवदुत्तमितकन्धरो भयचिकतया दृशा दिशोवलोक्य तृणेपि चलति पुनः प्रतिनिवृत्तं तमेव पदे पप्तकारिणमुत्रभ्रेक्षमाणो निष्कम्य तस्मात्तमालतस्म् प्रपात्तसिललसमीपमुपसर्तुं प्रयत्नमकरवम् । (K. 35); अनुबच्यमात्तस्म तथा तां सर्वामतिथिसपर्यामतिदूरावनतेन शिरसा सप्रश्रयं प्रतिजग्राह (K. 138); किनिमित्तं वा अनेकसिद्धसाध्यसंबाधानि सुरलोकसुलभान्यपहाय दिव्याश्रय-पदानि एकाकिनी वनमिदममानुषमधिवसति । (K. 185).

Ex. 22

Write six sentences in which the subject and predicate are enlarged by all the methods of enlargement. Use the verbs: धान्, प्रकाश, स्था with उत्, पत्, आस, and अम.

Ex. 23

Write six sentences in which the predicate and object 12

are enlarged: Use the roots भृ, स्तु, मन्, दुह्, चि and बिद् 'to obtain.'

Ex. 24

Write six sentences in which the subject, predicate and object are all enlarged in more than one way.

\$ 420. In simple sentences the expression may be varied by changing the voice of the verb, without altering the meaning: दासी पुष्पाण्यानयत् has the same meaning as दास्या पुष्पाण्यानीयन्त. Sometimes the expression may be varied by a change of phrases; कस्माद्धेतोरत्र निवसिस, पिता सपुत्रो ग्रामं गतः are the same in sense as किमर्थमत्र निवसिस and पिता पुत्रेण सह (or सहित:) ग्रामं गतः. But very often in Sanskrit we may vary the expression of a sentence by expressing the same idea in different words. Take the sentence उद्यमात् विभवः प्रभवति. This sentence may be thus variously expressed, without altering the sense:

उद्यमाद्विभव उत्पद्यते-संजायते.
उद्यम विभवाय कल्पते-भवति-जायते.
उद्यमो विभवस्य कारणं-हेतुः.
उद्यमप्रभवो विभवः.
उद्यमेन नरो विभवं याति-विभवयुतो भवति.
उद्यमी नरो विभवसंपन्नो भवति.
उद्यममवलंब्य नरो विभवं याति.
उद्यमपरेण नरेण (प्रायः) विभवयुतेन भाव्यम्.
(or figuratively) उद्यमबीजाद्विभवांक्रः प्ररोहति.

Ex. 25

Taking the above as a model, express in different ways the ideas in the following sentences:—

(1) निर्घनता सर्वापदामास्पदं; (2) अस्य कोपः सनिमित्तः; (3) मूर्खाणामुपदेशः प्रकोपाय भवति; (4) अविवेकः आपदां परं पदं; (5) न धर्मवृद्धेषु वयः समीक्ष्यते; (6) विद्वान्सर्वत्र पूज्यते; (7) दैवपरा नरा विनश्यन्ति; (8) सुतो लालनाद्विनश्यति; (9) त्वमेव नः परमा गितः; (10) पराभवोषि मानिनामुत्सव एव.

Complex Sentences

\$ 421. From the nature of a complex sentence it is clear that there is one principal assertion and at least one subordinate assertion. The principal clause is independent, while the subordinate clauses are dependent in construction on the principal. Thus take the sentence दूतो राज्ञे नाती न्यवेदयत्.

It is imple and may be made complex by taking on to it any one of the three kinds of subordinate clauses. Thus

सामता महाराजमभिद्रोग्धुमहर्निशं यतन्ते इति वार्ता दूतो राज्ञे न्यवेदयत् (noun clause)

यः पौरजानपदानपसिंपतुं प्रयुक्तः स दूतो &c. (adj. clause). काले उपायिक्वित्येतेति हेतोः दूतो &c. (adv. clause).

§ 422. We shall now give a few exercises in the composition of complex sentences. The student should, as far as possible, aim at variety in matter as well as expression. He should refer to the table given on page 253 which gives the particles used to introduce subordinate clause.

Ex. 26-28

Write five complex sentences in which the noun clause will be (I) the subject or object; (II) be in apposition to the subject or object of the principal clause; (III) be governed by some participle in the principal clause.

Ex. 29

Write one complex sentence about each of the following: सुवर्णकार, गुरु, विद्या, सुशिष्य, बाजीन्प & शिवराज.

Ex. 30

Construct four complex sentences in which the adjective clause will respectively qualify the subject, the object, some adverbial adjunct, and any adjunct of the subject, object, or predicate.

Ex. 31-84

Construct six complex sentences (I) having an adverbial élause denoting time; (II) place; (III) manner; (IV) cause, condition, purpose &c. Use such verbs as the following:— स्व , स्था with उप, हन्, लभ, पत्, आ-राष् caus.

Ex. 35

Write six complex sentences having an adverbial clause denoting point of time, motion to a place, analogy, manner, consequence, and condition respectively.

§ 423. We have given exercises in complex sentences having one kind of subordinate clause. We shall now take sentences where two or more of such clauses chause. sentence: वृषल: समाज्ञापयति । य एष क्षपणको this जीवसिक्किनीम राक्षसप्रयुक्तो विषकन्यया प्रवर्तकं घातितवान् स एनमेव योषं प्रस्थाप्य सनिकारं नगरान्निवस्थितामिति (Mu. 1). Here the object of समाजापयति is the clause स.....इति. the subject of this clause being qualified by an adjective clause य... पातितवान. So in the sentence यदैव मयायं देवस्योजजायनीगमनवत्तान्ता निवान्त-स्तदैव सनिर्वेदमेवमेतदित्यनत्वा उत्थाय महाश्वेता पुनस्तपसे स्वयाश्रमपद-माजनाम, the principal predicate is modified by an adverbial clause of time यदै...निवेदित: and a noun clause is joined to one of its extensions (एवमेतत being the object of उपत्या). In this manner we can combine two or more kinds of the subordinate clauses in one complex sentence; यदा अतितव्या नराणां हृदये पदं करोति तदा ते यदीश्वरेणात्मने स्थित्यनुरूपं दत्तं तेनःपरितुष्टाः सन्तस्ततोधिकतरमीहमाना यत्तैः सुखेन भावत् शक्यं तदापे तुष्गातिरेकात् प्रायो हापयन्तीति असकृद्वयमस्मिञ्जगति प्रतीयः. In this complex sentence there is one adverbial clause यदा... ...करोति modifying हापयन्ति, two adjective clauses यत्...दत्तं and यत...शक्यं, and one noun clause तत्ते...हापयन्ति.

Ex. 36-40

Construct five complex sentences each (1) with one adjective and one noun clause; (2) one adverbial and

one adjective clause; (8) one noun and one adverbial clause; (4) one adverbial and one noun clause. cach qualified by an adjective clause; and (5) all the three clauses used together.

Compound Sentences

§ 424. In a compound sentence, as we have already seen, there are two or more principal assertions. These assertions may be all *simple* or *complex*, or simple and complex combined. This holds good in all the three relations, cumulative, adversative and illative.

Take a simple sentence यात्रिक: काशीमगच्छत्. To turn this into a compound sentence, showing the three relations, we may say,

- (1) यात्रिकः काशीमगच्छत्, गंगायाः पावने सिक्ठिटेस्नात् सकलानि च तत्रत्यानि तीर्थानि दृष्ट्वा स्वं ग्रामं न्यवर्ततः
- (2) यात्रिकः काशीमगच्छत् किन्तु गंगासिलले स्नानार्थमवतीर्णः केनचिन्महानकेण सहसा गृहीत्वाऽभक्ष्यत.
- (8) यात्रिकः काशीमगच्छत् तेनात्मानं परिपूतं मेने.

The several members of the compound sentences are here *simple*; the may be made complex, if necessary. Thus taiking (2)

यात्रिकः काशीमगच्छत् किंतु यावत्स्नानार्थं गंगासिललेऽवतरित तावत्केनचिन्महानकेण सहसा गृहीत्वा भक्षितः

Here the second member is a complex sentence and the first simple, which may also be turned into a complex one, thus: श्रीविश्वेश्वरदर्शनेनात्मानं निर्धीतकत्मशं करोमीति यदा गाढाभिलाषो मनसि पदं चकार तद्रा स यात्रिकः &c.

Ex. 41-42

On the above model construct (1) five compound sentences, having *simple* sentences for their members, and (2) five, having *complex* sentences for their members.

Ex. 43

Write a compound sentence descriptive of each of the following:—(1) वर्षाकाल:; (2) पाणिनि:; (3) अराजको जनपद:; (4) राजधर्म:; (5) धनं; and (6) कालिदास:.

§ 425. In English we can combine or contract several simple sentences into one sentence by means of participial, prepositional or other phrases and by means of subordinate or co-ordinate clauses. The sentence so formed may be simple, complex, or compound. Take for instance the sentence: "With these thoughts I came near the place. Just then I heard sounds of loud lament. I, therefore, eagerly pressed forward. Then I could clearly distinguish Kapinjala's voice upbraiding Pundarîka for his cruelty. The cruelty lay in leaving his friend to live without him." These assertions may be thus combined into one sentence: "With these thoughts as I came near the place I heard sounds of loud lament; and pressing eagerly forward I could clearly distinguish Kapinjala's voice upbraiding Pundarîka for his cruelty in leaving his friend to live without him." This, it will be seen, is a compound sentence, the first member of which is a complex sentence. In Sanskrit. the use of participles and participial phrases for the purpose of combining or contracting simple sentences is much more liberal, and this is largely supplemented by the use of adjectival compounds (Tatpurusha and Bahuvrîhi). By their aid simple sentences can be combined into one sentence, which may be either simple, complex, or compound. एकदा सा गंभीरध्वनि श्श्राव । तमाकर्ण्य तस्याः कुतूहल-मुपजातम्। अतः सा तस्यां दिशि दृष्टि प्रेरितवती महान्तं च शबरगणः दर्श। These may be thus combined into one simple sentence: एकदा श्रुते गंभीरे ध्वनौ सा तदाकर्णनोपजातकृतुहला तहिशि प्रीरितदृष्टिः महान्तं च शवरगणं ददर्श। So अथैकदा राजा दुष्यन्तो मगयार्थ वनिर्मयाय । तं तस्य सैनिका अमात्याश्चनुजग्मुः । वने स बहुन् मृगाञ्जेषान । तेषु एकं मृगं पलायमानमनुससार । मार्गे दिव्याश्रमपदं ददर्श

These sentences may be combined into one complex sentence thus:—

सैनिकैरमात्यैश्चानुगतो यदैकदा राजा दुष्यन्तो मृगयार्थं वनिमयाय तदा स तत्र बहून् मृगान् हत्वा तेष्वेकं मृगं पलायमानमनुसरन् मार्गे दिव्याश्रमपदं ददर्श. Or shorter still ससैनिकामात्यो राजा दुष्यन्तो मृगयार्थं वनं गतः बहुन् मृगान् &c.

Ex. 44

Combine the following groups of sentences into a single sentence which may be simple, complex, or compound.

- (1) एवं महाद्वेता आहारं परिसमाप्य संध्योचिताचाराश्चिर्वर्तयामास । पद्यात्सा एकस्मिन् शिलातले विश्वव्धमुपाविशत् । तथा स्थितां तां चन्द्रापीडो निभृतमुपससार । मुहूर्तमिव स्थित्वा च तां स सविनयमवादीत्.
- (2) तिस्मन्दिव्याश्रमपदे दुष्यन्तः कामि कन्यकामपश्यत् । सा कन्या चारुसर्वांगी आसीत् । स कण्यमुनेराश्रमः तं राजा प्राविशत् । तदा तत्सत्कारार्थं शकुन्तला आश्रमाद्वहिराजगाम । शकुन्तला कण्यस्य कृतिका दुहितासीत् । सा सप्रश्रयं दुष्यन्तं स्वागत व्याजहार ।
- (8) पेशवे इति स्यातानां महाराष्ट्राधिकारिणां मध्ये चरमो बाजीराज इत्येको बभूव । स पुण्यपत्तनमधितष्ठौ । स किल बहुगुणोपपन्न आसीत् । किन्तु तस्य राजकार्याविक्षणविषयेऽतीव मन्दादर आसीत् । अतः कर्मसिचवस्थाने बहवो नर्मसिचवा एव तं पर्यवारयन् । तैस्तस्य मनो विषयभोगेषु सुतरामाक्रष्यत । एवं कामाधीने राजनि तच्छन्दानुवर्तिनि चामात्यगणे महाराष्ट्रदेशोऽनायासेनैव रंघान्वषेणदक्षाणां शत्रृणामामिषतां गतः ।
- § 426. We have shown in the preceding section how to combine a given number of sentences into one sentence. We shall, as a further exercise to the student, now show how to resolve a given passage into a number of different sentences. This will enable him to acquire practice in paraphrasing Sanskrit passages, by varying the construction of the original passage to a considerable extent. This system will facilitate the work of paraphrasing by

one-half; and if the student, after having split up a passage into different sentences, substitute equivalents for the words and expressions in the original, he will have given a free translation or *paraphrase* of the passage.

Take, for instance, the verse: गुणदोषौ बुघो गृहणिझदुक्ष्वेडाविवे-श्वर: । शिरसा श्लाघते पूर्वं परं कंठे नियच्छति ।। This may be thus expressed by different sentences, or paraphrased:—

शिवः इंदुं विषं च द्व अपि स्वीकरोति किन्तु इंदुं शिरोधारणपूर्वकं प्रशंसिति विषं च स्वकंठे नियच्छति । एवं प्राज्ञो नरः कस्यचिन्नरस्य गुणं दोषमुभा-चिपं गृहणाति । किन्तु गुणं ग्रीवांदोलनपूर्वकं श्लाघते दोषं तु स्वकंठे नियम्य तन्नाममात्रमि विलोपयति ।

This is, no doubt, a free paraphrase of the original, but it makes the sense quite clear. Take another instance:

संग्रामनिर्विष्टसहस्रबाहुरष्टादशद्वीपनिखातयूपः । अनन्यसाधारणराजञब्दो बभूव योगी किल कार्तवीर्यः ।।

This may be thus resolved into sentences: पुरा किल कार्तवीयों नाम योगी समजायत। तस्य युद्धेषु (एव) बाहुसहस्रं परैरनु-भूतम् (अन्यत्र स द्विभुज एव)। तेन अष्टादशसुद्वीपेषु यज्ञस्तंभाः स्थापिताः। तथा च तस्य राजशब्दो नान्यसामान्य आसीत्। Similarly श्रुतिसुभगं गीतध्विनं श्रुत्वा संजातकुतुको ध्वितप्रभविज्ञासया कृतगमनबृद्धिदेत्तपर्याण-मिद्रायुधमारुह्य प्रियगीतैः प्रथमप्रस्थितैर्वनहरिणैरुपदिश्यमानवर्तमा पिरचमया सरस्तीरवनलेखया निमित्तीकृत्य तं गीतध्विनमभिन्नतस्ये may be thus expanded यदा स सुखश्रवं गीतशब्दमश्रृणोत् तदा संजातकुतूहलस्तरभव-मुपलब्धुं स ऐच्छत्। तदनुरोधात् गमनाय मित्त विधाय इन्द्रायुधपृष्ठे पर्याणं समारोप्य तमारुरोह। तन्मार्गोपदेशाय इव सदाप्रियगीतरवा वनहरिणास्तस्मात्पूर्वमेव तदिभन्नेतां दिशं प्रस्थिताः ताननुसरन् स पिरचमेन सर-स्तीरप्रान्तेन तं गीतध्विनमृद्दिश्य ययौ।

On the above models and with the assistance of § 420, the student may select passages from authors and paraphrase them

SECTION IV LETTER-WRITING

- § 427. Letter-writing is not a subject to which Sanskrit writers seem to have devoted much attention. We find very few instances of letters in the existing Sanskrit works. probably because our forefathers did not much resort to that system. Naturally, therefore, letter-writing in Sanskrit does not present the difficulty which a letter in English, with its various forms-private, commercial, official &c .- usually presents. Letters written in Sanskrit are mostly of one type. There are certain settled forms in which they should be begun. There is also a variety in these forms according to the position of the person to whom they are addressed. But beyond this difference there is nothing to distinguish a purely private letter. (say, from a father to his son) from the official or demiofficial letter sent by a minister to his sovereign, or by any person to another person officially. We propose in this Section to give some of the common forms of letterwriting in Sanskrit, with examples.
- § 428. We shall first give two specimens before asking the student to study the details:—
- स्वस्ति । महेन्द्रहीपात्परशुरामो लंकायाममात्यं मात्यवन्तमभ्यर्ह्यति । अत्रैव परममाहेश्यरं लंकेश्वरमभिनंद्य अजीति । विदितमेतद्वो यदस्माभिर्दंड-कारण्यतीर्थोपासकेभ्यस्तपोधनेभ्यः प्रतिज्ञातमभयम् । तत्र विराधदनुकबन्ध-प्रभृतयः केप्यभिचरन्तीति श्रुतम् । तत्तान्प्रतिषिध्य सद्वृत्तिमस्मद्धितां व माहेश्वरप्रीतिमनुरुध्यंतां भवन्तः ।

ब्राह्मणातिक्रमत्यागो भवतामेव भूतये । जामदग्न्यश्च वो मित्रमन्यथा दुर्मनायते ॥ इति ।

Expressed in the form of an English letter the above will stand as follows:—

Mahendradvîpa

"My dear Malyavat,

X

×

With kind regards, I remain, Yours sincerely.

Paras'uràma.

Give my best compliments to the Lord of Lankà. To.

- H. E. Màlyavat Minister of Ràvana King of Lankà.
- II. Another specimen of a more modern form;

स्वस्ति । श्रीमतसंस्कृताद्यनेकविद्याविनयविराजमाना राजमान्याः श्रीयत-गोलले उपनामधारिणः कृष्णरावाख्याः शतशः साष्टांगप्रणामपूरस्सरं विज्ञाप्यन्ते । यत्काशीतो भवदर्थे आनीतस्य मानवधर्मशास्त्रग्रन्यस्य वार्ताहरदेय-भागेन सहितं मृत्यं सार्धदशरूपकपरिमितिममां पत्रिकां भवद्धस्तं प्रापयतो गोविदस्य हस्ते दीयतामिति एषा विज्ञप्तिः.

- § 429. We now call the attention of the student to the following points:-
 - 1. Every letter begins with the word स्वस्ति.
- The place where the letter is written is stated first, as in English, and is put in the ablative case, being construed with the main predicate. It is sometimes put last in the locative case, as in letter II.
- The address (My dear, 'dear Mr.' &c.) is not actually expressed; but is represented by some word expressive of that relation; as, आयुष्मत् indicating a younger relative. मित्र friendship &c.
- The name of the writer, which is in English, usually coupled with a word expressive of the relationship between
- * These adjectives are merely complimentary. It is however, usual to put in one or two as a graceful introduction. They may be omitted in a purely business letter.
- t When letters pass between persons in the same town the place is usually omitted, as also the date.

him and the person addressed, is not usually written at the end, but at the beginning, being made the subject of the first introductory sentence. The degree of relationship is expressed in the predicate of the first sentence ('अध्यहेंपति' 'pays his respects to,' which indicates that the writer is a friend of the person addressed; 'विजायन्ते' that they are mere acquaintances; 'परिष्वच दर्शयित 'that the writer is a near relation, a father, husband &c.)

- N. B.—In modern forms the writer's name is put at the end (as in specimen II), in the genitive case, going with some word like বিরাণিন:, সার্থনা in the body of the letter. It should be noted that this style is more formal, and should be used when the writer does not know, or is not familiar with, the person addressed.
- 5. The commencement, or the form proper, of the letter is in the third person, though other persons may occur in the body of the letter itself.
- 6. The name of the person addressed which, in English, is sometimes written at the end, near the left corner of the paper, and is written in full on the envelope, in Sanskrit, given in the introductory sentence together with the place of his residence, being made the object or the subject (as in letter II) of the predicate, or connected with it in any other way. This gives the superscription or address of a letter.
- 7. It is not usual in Sanskrit to specify the date of writing; but when required, it is generally put in the locative case, being used as an adverbial adjunct of the predicate, or put last at the left-hand corner of the letter; as, सुभानुसंवत्सरे वैशाखबदि १३ भीमें।
- § 430. For the sake of convenience, letters may be divided into two classes:—
- I. Domestic, or those passing between members of a family.

II. Other letters written by a person to his friend, a pupil to his preceptor, a minister to his sovereign, or in general by one person to another. These we shall call Miscellaneous.

I. Domestic Letters

§ 431. In a letter from a father to his son, or from an elder to a younger relation, or from a husband to his wife, the degree of relationship is expressed by such words as स्नेहालरिज्ज्य, उत्तमांगे चुंबन्, सस्नेहमालिज्य &c.

We shall give a few examples.

(a) A letter from a father to his son:—

स्वस्ति । यज्ञशरणात्सेनापतिः पुष्पिमत्रो वैदिशस्यं पुत्रमायुष्मन्तमिनित्रं स्नेहात्विरिष्वज्य अनुदर्शयित । विदितमस्तु । योसी राजसूययज्ञे दीक्षितेन मयः राजपुत्रशतपरिवृतं वसुमित्रं मोप्तारमादिश्य निर्गलस्तुरगोविसृष्टः स सिन्धोदेक्षिणरोधिस चरन्नश्वानीकेन यवनानां प्रार्थितः । ततः उभयोः सेन-योर्महानासीत्संमर्वः । किन्तु वसुमित्रेण प्रसह्च ह्रीयमाणो मे वाजिराजौ निर्वावतः।सोहमिदानीं पौत्रण प्रत्याहृताश्वो यक्ष्ये।तदिदानीमकालहीनं विगत-रोषवेतसा भवता वधूजनेन सह यज्ञसन्दर्शनायागन्तव्यमिति ।

- (b) स्वस्ति । उज्जयिनीतः परममाहेश्वरो महाराजाधिराजो देवस्तारा-पीडः सर्वसंपदामायतनं चंद्रापीडमृत्तमांगे चुंबश्नंदयति । कुशिलन्यः प्रजाः । किन्तु कियानिप कालो भवतो दृष्टस्य । बलवदुत्कंठितं नो हृदयम् । देवी च सहातःपुरेम्लानिमुपनीता । अतो लेखवाचनविरतिरेव प्रयाणकालतां नेतव्येति ।
 - (c) A letter of a more modern form will be as follows:

स्वस्ति । पंचवटीतो गोविवशर्मा पुण्यपत्तने पुत्रं विश्वनाथं (or आयु-एमन्तं विश्वनाथं) सोत्कंठ सस्तेहं निर्धरमालिग्य कुशलं वार्तयति यथा । कार्ये च । कुशलिमहास्माकं सवषाम् । भवदीया कुशलवती वार्ता सर्वेदा प्रहेया । अद्यैव भवदर्थेऽस्मिन्मित्रस्य परशुरागस्य हस्ते विशती रूपका दत्ताः । तेषां विनियोगः कथं कुतु इति यथावसरं निवेदनीयमिति ।

शके १८०७ मार्गशीर्षवदि १४ भौमेऽहिन ।

§ 432. A father writing to his son, an elder to a younger brother, and generally an elderly relation writing to a younger one, will also use such a form as the following:—

स्वस्ति । श्रीमिञ्चरंजीविषु अमुकशमंसु प्राणाधिकतरेषु अमुकस्य (पितुः भातुः &c. as the case may be) सस्नेहा आशिषः कोटिशः स्फुरन्तु । विदितगस्तु &c.; or,

स्वस्ति । अमुकस्यानात् अमुकस्थानवासिनं चिरंजीविनं or आयुष्मन्तं अमुकशर्माणं अमुकशर्मा सस्तेहमाशी सहस्रपूर्वकं कुशलं वातंयाति; or सोंक्तं सस्तेहं समालिग्य कुशलं वातंयति यथा । &c.

(a) From a husband to his wife.

स्वस्ति । अमुकस्थाने पालितपरमपतिव्रतागुणां सौभाग्यशालिनीं भार्या-ममुकानाम्नीं अमुकः सस्नेहं समालिग्य कुशलं वार्तयति यथा । कार्यं च । कुशलिमहास्माकं । तत्रत्यसमस्तमानुपाणां कुशलवती वार्ता प्रहेषा । or एवंगुणासु प्राणेभ्योपि प्रियतरासु नितान्तालिगनपूर्वकस्नेहसमूहाः । &c.

§ 433. The following forms should be used when a younger writes to an elder relative, or a wife to her husband:

I. From a son to his father:

- (1) स्वस्ति । अमुकस्थाने अनेकगुणालंकृतस्नेहगुणभूषितपुत्रवत्सलः पूर्वाषितृपादारविन्दान् अमुकस्थानात्सदाविनीतः सुतः (or सदाज्ञाविधायी पितृभिक्ततत्वरः सुतः) अमुको महाभक्त्या सबहुमानं क्षितितलिनिहृतमौलिना सार्दांगं प्रणस्य सविनयं विज्ञापयति । × × सर्वाभ्यो मातृप्रभृतिभ्यो मद्देशः प्रणामो वाच्यः । कार्यादिकं च सदादेष्टव्यमिति ।
- (2) स्वस्ति । श्रीमित्पतृचरणेषु अकिचित्करिककरस्य सुतस्य (sometimes मम) बद्धकरसंपुटं प्रणतितितिसहस्रमजस्रम् । कार्यं च । &c.
 - (3) स्वस्ति श्रीजन्मकर्मार्थयज्ञेषु जनकेष्टितः । स्नेहार्द्रभावसहिताः स्फुरन्तु नतयः पराः ॥
- N. B.—A younger writing to an elder brother, or a son to his mother, should make the necessary changes.
 - II. From a wife to her husband:-

स्वस्ति । यथास्थाने सकलपूज्यतमगुणगुणालंकृतभर्तुः पादान् (the name is sometimes given) अमुकस्थानात्सदाज्ञाविधायिनी अमुका पतिसेवातत्त्ररा कंठाक्लेषपूर्वकं स्वनेष्टं सोत्कंठं सविनयं प्रणम्य विज्ञापयति सथा । कार्यं च ।

II. Miscellaneous

§ 434. We shall now turn to the class of letters which we have called *Miscellaneous*. One writing to his friend will generally use words of compliment; such as, अमुकं अहंयति, अभिनन्दयति, अभिनन्द्य ब्रवीति, सस्नेहं अनुदर्शयति, प्रणतिपुरःसरं निवेदयति &c.

The student has already been shown a form of such a letter from a classical author (see specimen letter I). He may take that as his model when writing to a friend.

Here are some modern forms:-

- (1) स्वस्ति । यथास्थाने विद्वत्त्वदाक्षिण्यौदार्यादिगुणालंकृतशरीरं परमप्रेमनिधानं वयस्यं अमुकं अमुकस्थानादमुकः सोत्कंठं सस्नेहं गाढमालिग्य कुशलं वार्तयति यथा। कार्यं च।
- (2) स्वस्ति । अस्मदेकाश्रयीभूतेषु विद्याविनयादिमण्डितेषु पूज्यतमेषु अमुकस्थाननिवासिषु अमुकरार्मेसु अमुकस्थानवासिनः अमुकस्य प्रणीतसहस्र-मजस्रम् ।
- § 435. Persons who are not familiar with or do not know each other, may use the following general form:—

स्वस्ति । अमुकस्थाननिवासी अमुकनामकः श्रीमतः सकलविद्या-वदातचेतसः अमुकान् अनेकप्रणामपूर्वकं विज्ञापयति । or अमुकाः एवंगुणोपताः (some complimentary adjective) अमुकेन प्रणामपुरःसरं विज्ञाप्यत्ते or निवेद्यन्ते (the conclusion in this case to be like that in specimen letter II); or श्रीमतां अमुकनाम्नां.—समक्षं (संनिधी) अमुकस्थानवासिनः अमुकनाम्नः सविनया विज्ञप्तिः । &c.

Taking this as a model one may write to the author of a book, requesting him to send a copy by post:—

स्वस्ति । आंग्लभौमगीर्वाणादिभाषासु परां प्रतिष्ठां गताः कलिकातानगरस्थ-महापाठशालाधिकृताः श्रीतर्करत्नवागीशाख्याः प्रणामपुरःसरं विज्ञाप्यन्ते । यत् भवत्प्रणीतं अलंकारदर्पणाख्यं ग्रन्थं अधिकृत्य काचित् विज्ञाप्तिपत्रिका मया मित्रहस्ते अद्य दृष्टा । तदवलोकनेन तं ग्रन्थं श्रेतुं मन्मनसि बलवतीच्छा प्रादुर्भवति । तदनुरोधात् राजशासनपत्रद्वारेण* वार्ताहरभागसहितं मृल्यं

^{*}By a Money Order.

सार्धचतुष्टयरूपकं इतः प्रेषितम् । तद्यावच्छक्यं सत्वरं तद्ग्रन्थस्य प्रेषणे-नानुग्राह्यमात्मानमिच्छामि । ग्रन्थश्च निम्नलिखितबाह्यनामा प्रेषणीय इति विज्ञप्तिः ।

पुण्यपत्तने संस्कृतपाठशालायां) अभ्यंकरोपनामकस्य गोविंदसूनोः संवत् १९३५ श्रावणविद ११ शनौ रामशास्त्रिणः।

- N. B.—In all these letters it is not unusual to put in some prayer or wish for the addressee's good health. It is put at the end in this way: शमिह भावत्कं भव्यमनुदिनमेध-मानमाशास्महे or very shortly इति शम्.
- § 436. A pupil will write to his teacher in the following way:—

According to this form a pupil may thus write to his teacher asking for sick leave:—

स्वस्ति । सकलविद्यावगाहनविद्यातिकृतमानसाः परमपूज्याः गोपालरावास्याः अनेकप्रणामपूर्वकं सिवनयं विद्याप्यन्ते । यन्मम गेहेद्य मातापितरावृभाविष ज्वरपीडितौ संतौ शय्याग्रस्तौ । तौ तथा परित्यज्य पाठशालां गंतुं नाहमृत्सहे । मामि च बलवती शिरोबाधा पीडयित । अतः अद्य मम अनुपर्स्थिति मर्वियतुमहिति आचार्यपादाः इति सिवनया विज्ञापना सदाभवनादेशवितनः शिष्यस्य.

१८८५ ह्यस्ताब्दे दशममासस्य द्वादश वासरे काळेकुलोत्पन्नस्य गोविंद-सूनोहेरैः

- § 437. We shall conclude this Section with a few more forms:—(स्वति may be repeated with each form.)
 - (1) From a minister or other official to a king:

श्रीसमस्तसामन्तसेनानिर्वाहकेषु परोपकारसत्कारनिपुणेषु निजकीतिधविल-तदिगन्तरेषु महाराजाधिराजचरणेषु, आदेशवितनो महाराजिककरस्य समस्ता-श्रीराशीः सहस्रमजस्रम् or °काः, °णाः, °राः, °णाः आशोः सहस्रपूर्वकं र् गिवेद्यन्ते; or अमकस्थाने देवं विनयनतिशराः अमुकः पादद्वन्द्वारविन्देः भक्त्या मुश्नि अंजर्लि रचयति । कार्यं च लिख्यते । &c.

(2) From a superior to an inferior:

अमुकस्थानात् अमुकः अमुकस्थाने अमुकं सप्रसादं समादिशति यथाः (कार्यं च) &c.

(8) From an inferior to a superior:

पूज्यपरमाराध्यस्वामि अमुकपादान् अमुकस्थानात्सदादेशकारी अमुकः साष्टांगप्रणामपूर्वकं विज्ञापयति ।

(4) To an ascetic:

श्रीमत्परमहंसपरिवाजकाचार्यदेवभृदेवनरदेवपूजितेषु श्रीपादेषु अमुकस्यः अपंचितस्यरणपूर्वकं नारायणस्मरणप्रणामसहस्रमजसं विज्ञित्वच ।

§ 438. We shall now ask the student to write a few letters according to the directions in the preceding pages. It will be found that with these directions he will be able to write letters from one person to another in any capacity. There will be considerable variety in the matter, but the forms given will generally do.

Ex. 45-52

- 1. A letter to your father, describing your progress at school.
- 2. From a father to his son, sending him books and some presents.
- 3. To your friend, asking him to give you the pleasure of his company at a dinner party or some religious ceremony.
- 4. To a book-seller, requesting him to send you the books you want.
- 5. To your teacher, asking for leave of absence on private affairs.
 - 6. To a friend, asking of him some pecuniary assistance.
- 7. A note to one of your fellow-students asking him. to lend you his Sanskrit Grammar for a few days.
- 3. From the head-master of a Pathas'ala to the educational officer of the district asking for more assistants.

NOTES

LESSON I

- P. 7. 1. 24. Said by Pururavas with reference to Vidushaka, when he compared the moon to a 'modak.' With a glutton food becomes in every case his proper scope or province, 'i.e., even his similes and metaphors are derived from food.
- —l. 26. 'Who can assure himself (believe for certain) that she is the same,' there is such a vast change in her appearance.
- —l. 27. अर्थपति a proper name (lord of wealth); the meaning is: 'Vimardaka forms the external life, as it were, of Arthapati,' he holds him as dear as his own life which is अंतरचरा: प्राणा:.
- -1. 28. A question; 'are the Pandavas an object of dread' &c.
- P. 8. ll. 1-2. Bhîma says to Sahadeva: 'neither my worthy brother (Dharma), nor Arjuna, nor you too, are the cause' &c. मम शिशोरेव 'of me, while yet a boy, when a mere child.'
- —1. 3. द्वितीयं हृदयं 'a second heart' thou formest a part and parcel of myself.
- —l. 5. निस्तेजा: 'void of spirit or pluck 'and 'wanting fire,' having no power to burn. It refers to भस्मचय also, which though very big, is easily trodden under the foot, because there is no fire in it.
- —l. 8. आहितलक्षण: 'was given the characteristic name Kakutstha,' became known as Kakutstha, or 'noted for his good qualities' (according to Amara).
- —l. 10. 'Who, like yourself, is the second tie of my mind.' Said by Kamandakî to Malati, when she related to her who Madhava was.

- —1. 12. पश्चिमे वयसि वृतमानस्य 'being in his last (declining, old) age, 'who was far advanced in age...
- P. 8, ll.14.—17. शुक्रमादाय 'bringing with her a parrot." आश्चर्यभतः 'an object of wonder, 'a prodigy. इति कृत्वा 'so thinking, ' with this thought. 'देवपादमलमाण्डा 'come to your Majesty's feet. '
- —1. 19. गर्भस्थस्येव 'while he is yet in the womb,' i.e., all these five arc born with him.
- —1. 22. भूपते: = भूपतिना; only three things could not be given away by him because they were the essential insignia of royalty.
- —1. 28. The line means that, though Wealth and Learning occupy, by their nature, different stations, yet in this king they live together; the combination of wealth and learning, which is very rare is found in this king. एकसंस्थ = एका संस्था यस्य.
- —ll. 24-27. व्यतिकरितदिगन्ता: 'who have pervaded (completely filled) the ends of quarters.' मुझ्त &c. 'who are the abode of mighty manifestations (displays) of good actions,' who have done many meritorious deeds.

LESSON II

- P. 13. l. 2. अन्यसरोरक्षकाः 'guardians of the moon-lake, '
- -1. 3. 'On whom the king fixes more his eye,' i.e., who is looked upon with a more favourable eye than others.
- —II. 5-6. The meaning is: 'The demons are fit marks for your arrows; so let your bow be bent against them.'
- —1. 7. स सुद्ध व्यसने यः स्यात् 'he is a friend who is so in adversity,' or 'a friend in need is a friend indeed.'
- —1. 14. 'In like manner the king and the Magadhi Sudakshina) who were like them (S'iva and Uma and

Indra and S'achi) were pleased with their son (who was) like them (Kartikeya and Jayant).

- —Il. 16-17. बहु मन्यते 'is esteemed.' 'highly thought of.' आशानिबन्धनं &ç. 'became the tie of the hope of the whole world.' Sità means to say: 'Happy indeed is that woman who, having contributed to divert my lord, has caused the hopes of the people to be concentrated upon herself.'
- P. 13. II. 18-19. Said by Rama with reference to the cub of elephant tenderly reared by Sita, यत् कल्याणं &c. 'He has become the receptacle of what is good in youthful age,' i.e., is possessed of youthful freshness and Vigour.
- —II. 20—21. Prithvî means to say that Rama, in abandoning Sîta, was not swayed by these considerations, any one of which would have decided against him.
- P. 14. l. 2. Dushana, Khara and Trimurdhan are the names of demons killed by Rama.
- —1. 4. 'That he lives is death (really speaking), and death is rest to him,' i.e., the existence of such a man is a living death, and actual death only is his final rest.
- 11. 6-8. Line 6 is a rather doubtful line. It appears to mean:—'That which may become fit object both in joy andsorrow (prosperity and adversiaty), equally with a friend, is difficult to be found,' i.e., none but a friend will keep company with us in good and bad days. For के जिल्ला ef. Samson Agonists: 'In prosperous days they awarm; in adverse, withdraw their heads, not to be found though sought, 'तरवनिकष &c. 'But adversity is their touchstone (on which their true character may be tested).'
- —II. 11-12. हिसाशून्य 'void of injury,' got without injuring any one; cf. Goldsmith: 'And from the mountain's grassy side, a guildess feast I bring.' अश्वनं goes with व्यालानां समाचित अमान्ति 'are spent away,' 'are all exhausted' in trying to earn their livelihood.

—II. 13-14. An address to the God Vishnu. 'That (our) words having extolled thy greatness, are curtailed (fall short) is either through our exhaustion or inability (to describe), and not because thy merits are limited.'

LESSON III

- P. 20. l. 17. बिन्दूत्क्षेपान्, 'the drops of water thrown out' by the revolving wheel.
- —II. 24,-25. Priyamvadà means to say: 'Who else but Dushyanta can support (the life of) her who has exhibited signs of deep love?'
- —1. 29. प्रावृषा संभृतश्री: 'whose splendour is enhanced by the rainy season.'
- P. 21. l. 1. कृतकार्यं predicate of वनं, 'having its object accomplished,' blessed यद object of अध्यासी.
- —l. 4. अधिकाय 'becoming the leader or conductor,' becoming the guide.
- —ll. 10.-11. अमी goes with वहनयः. वलुप्तिभिष्णयाः 'whose places have been fixed or assigned.'
- —II. 13-14. Give the dimensions of the hall. शतुमध्यद्वे one hundred and fifty.
- —II. 15-16. रघुप्रतिनिधि: 'the representative of Raghu' i.e., Aja. l. 16. 'Like Cupid assuming a state* other than boyhood.'
 - —l. 17. संप्रति आवसत् 'has recently dwelt.'
- —l. 19. 'He slept after she had slept, and rose in the morning after she had risen from sleep.'
- —1. 21. अयं जनः generally refers to the speaker. Dushyanta means to say: 'This person (i.e., I) once made love

[•] Or rather occupies the state next to childhood (i.e., youth).

- (to her, i.e., Hamsapadikà); and hence have I been subjected to a great taunt with reference to the Queen Vasumati.'
- P. 22. l. 8. दोषं विवक्षता त्वया 'by thee intending to imply a fault.'
- —l. 6. क्रियान्तरायमन्तरेण 'without interfering with your other duties, 'i.e., at a time when you have no other matters to attend to.
- —l. 11. किल्पतशस्त्रगर्भ 'in the interior of which were weapons kept ready.'
- —ll. 12-13. चतुरस्रयानं 'a conveyance having four corners, 'i.e., a palanquin. चतस्रः अश्रयो यस्य तत्. मंचान्तरराजमार्गं 'the high (royal) road formed by the (rows of) sofas.' कल्प्तविवाहवेषा 'decked in her wedding dress.'
 - -ll. 14-15. Said by Ràvana to Sîtà.
 - —l. 17. कष्टसंश्रयाः 'attended with miseries.'
- —ll. 18-19. पत् 'since.' The meaning is that, like the poison of a mad dog, this scandal about Sîtà has spread everywhere, though it was removed before by miraculous means.
- —l. 21. त्रियासहचर: 'the companion of my beloved,' i.e., accompanied by my beloved.
- —ll. 22-23. गोदावरीपरिसरस्य 'in the vicinity of which is the river Godàvarî.'
- —ll. 26-27. বজা &c. 'having for his weapons his jaws, claws and tail.' বজা ভিনমি 'slakes or quenches his thirst.'
- —ll. 28-29; P. 23. ll. 1-2. अजातशत्रु: 'Dharma,' who had no enemies. लिखितैरिव 'as if drawn in a picture', as if we were so many pictures devoid of the power of movement, and retaliation.
- —l. 3. 'It (the river Sarayù) on the banks of which are erected sacrificial posts, carries off its waters along the capital Ayodhyà.'

—1. 4. वाच्यदशंनात् 'perceiving the censure' (to which he would be exposed). नृपतिः सन् 'lord of men as he was.'

LESSON IV

- P. 26. ll. 18-14. अचिरप्रवृत्तीपदेशं 'instruction in which has not been long commenced,' she being but recently made over to her master. कीदृशी मालविका 'how Màlavikà fares or progresses,' what degree of proficiency she has attained.
 - —l. 15. सुखं प्रष्टुं 'to ask how she is doing.'
- —l. 19. पृथ्पदिष्टां 'pointed out by the king Prithu', as capable of yielding several precious things when properly milked.
- —1. 20. Who had shown his power with regard to the work aimed at by Indra, who had proved his capacity to do the work intended.
 - —1. 22. सोहं 'I therefore,' 'hence I.'
- —Il. 24—25. Said by Kautsa when he found that Raghu had made Kubera pour down treasure from the heavens. वृत्ते स्थितस्य 'of him who acts according to the duty (right policy)' of kings. मनीषितं &c. 'even the heaven has been made to yield your desired object.'
- P. 27. ll. 3-4. ज्येष्या 'the eldest daughter of Himavat.' त्रिपयगा 'running in three streams,' through Heaven, Earth, and Pàtàla.
- —l. 7. राज्याश्रममुनि 'the king who was, as it were, a Muni in the hermitage in the form of a Kingdom.'
- —l. 11. काकपक्षधरं 'who wore (graceful) side-locks of hair, 'i.e., who was quite a boy; a Gen. Tat. compound. तेजसां &c. 'age is not considered in the case of those who are possessed of lustre.' Cf. Bhartrihari 'न सल् वयस्तेजसो हेत्:'
 - —l. 12. कृपयाविष्टं 'overcome by (the feeling of) pity.
 - -Il. 14-17 The S'arat season is here compared to a clever

messenger who takes her friend (the Ganges) to her lord (the ocean) in a perfectly pleased mood (with its extremely pure waters) after having, with great difficulty, brought her to the right path (having brought the river to its usual course), who has grown lean (which has shrunk within its bed), and who was much enraged at her husband's having many wives (which had turbid water in the rains, the ocean too, having several wives, the rivers).

- --ll. 18-21. मम वचनात् 'at my instance, in my name.' पूर्वाभाष्यं &c. 'This (कुशलप्रश्त) is the only mode of address (to be used) by those beings who are easily subject to miseries.'
- —Il. 22-25. सः 'Rama.' याचमानः शिवं सुरान् 'begging a blessing of the gods, 'praying to gods to wish well of Sità.' यथास्थितं सर्वं 'everything as it stood.' भिक्षमाणो वनं प्रियां 'asking the forest (any information about) his beloved.'
- -1. 26. 'As if squeezing out life from himself, he confined sorrow to his mind, 'i.e., became very desperate and hence was sad at heart.
- —l. 27. Throws out a conjecture. It is a particle meaning 'yes, perhaps it may be.'

LESSON V

- P. 33. l. 17. अनाययन्, i.e., हारीत:, when he found the little period in that helpless state. ' मुक्तप्रयत्नं 'who had left off struggling.'
- —l. 20 येन &c.' By whom my friend was made to rely on that person false to his promise.'
- —1. 22. आसनं प्रतिग्राहित: 'you were made to carry the (Guru's) seat.'
- —1. 28. पात्रीकर्मपरतुत: परिगृहच 'having taken charge (of them) commencing with the duty of a nurse, 'i.e., doing all that a nurse would have done under the same circums

- stances. Perhaps the sentence may be read as धात्रीनर्म बस्तुत: परिगृह्य 'having actually undertaken a nurse's duties.' वृत्तचूडो 'after the tonsure ceremony was over.' त्रयीवर्ज 'excepting the three Vedas.'
- P. 84. l.1. Said by Chandrapida to S'ukanasa, when requesting him to persuade his father to allow him to go to bring back Vaisapmpayana.
- —ll. 6-7. 'They two, having lamented, made the killer of their child extract from his heart the dart therein implanted.'
- —ll. 9-10. सांगं 'with its angas, which are six S'ikshà, Chhandas, Vyàkarana, Nirukta, Kalpa, and Jyotisha.' उत्कान्तरीशवी 'who had passed their (state of) childhood.' कवित्रथमपद्धितं 'the first path or road of (to be followed by) poets,' who first showed poets the way. He is 'आद्य: कवि:' and hence the epithet.
- —l. 15. भावेन 'by your honour,' referring to the Sutradhara.
- —Il. 21–22. Said by Rati to Cupid after he had been reduced to ashes by S'îva. रजनी....मार्गे may be simply locative, or loc. absolute: 'enveloped in nocturnal darkness.'
- —ll. 23-24. तां जुलप्रतिष्ठां प्रणमय्य 'making her, who was the glory or strength (source of stability) of the family, bow down 'to the tutelary deities. कार्यितव्यदक्षा 'knowing well what others should be made to do. 'सतीनां पादग्रहणसकारयत् 'made her seize (fall at) the feet of the chaste (matronly) women .'
- P. 35. l. 1. एकोन्मीलनपेशल: 'calculated to at once unfold (recall to memory).'
- ll. 8-4. उत्सवसंकेतान् name of a people. जयोदाहरणं declaration or announcement of his victory i.e., verses declaratory of the success of his arms.

- —l. 5. अय 'after the death of Dasaratha.' अनाथा: 'with-out a'lord' owing to the king's death.
 - —ll. 7.-8. Said by Ràma to Sîtà . रशसा 'by Ràvana."
- —II. 9-11. Said by Draupadi to Yudhishfhira. 'What other king than yourself, who has all means favourable to him and who is proud of his family, will allow others to take away his wealth, like his own wife, attached to him by virtue of good qualities, and born of a noble family.' 事 夏喜 'who possibly.'
- --!!. 13-16. These four lines and the next two are addressed by Ravana to Sita, when he was endeavouring to win over her mind to himself. यः &c. 'he who extracts milk from a stone, will alone derive happiness from Rama, meaning that it is simply impossible. बोबबन्तं हिताहितं 'who (Ravana) is telling you what is good and bad.' कि विलायसे 'why make me talk much.'
- —II. 17-18. 'Employ the demons and myself in rendering you service.' I. 18. 'Who will not wish for the reverential bow made by Indra by folding his hands on his head,' i.e., as Indra, my conquered vassal, bows down to me, so will he bow down to you my dear beloved. मूर्यान-मधिगतः, or अधिगतो मूर्या यन तमधिमूर्यानं.
- —ll. 19-20. एनं i.e., रामं रक्षोगणं क्षिप्तुं ' calculated to disperse (destroy) the multitude of demons.' गाधिसुतः Vis'vamitra.

LESSON VI

- P. 40. 1. 16. अधरोत्तरव्यक्तिभैविष्यति 'it will be manifest who is inferior and who is superior.'
- —II. 18-19. अहं अयं Ganadusa, who complained to the king about Haradatta.
- —1. 20. 'I conjure you by the life of' &c. if you do not say it in words. Said by Madhava, when Malati simply nodded replies to his questions.

- P. 41. ll. 1-3. जरदूदविडधार्मिक: 'an old Dravida ascetic.' इच्छ्या goes with निसृष्टै:, and means 'to the satisfaction of.' अभिमतं goes with मनोर्थ 'wished for,' 'cherished.'
 - -1. 5. कि बहुना 'why say much,' to be brief.
- -1. 8. 'I am ashamed of my very heart, now that it knows the whole affair.'
- —ll. 13-14. जनस्य scil. अस्ति 'belongs to,' 'is possessed by .' l. 14. 'Then garden-creepers are indeed distanced by wild creepers in point of excellence,' i.e., nature unadorned adorns the most.'
- —Il. 15-16. Describe the state of Sudakshina when pregnant. असमग्रभूषणा 'not having put on all her ornaments,' but only a few necessary ones, such as मंगलसूत्र, कंकण &c. मुखेन = मुखेनोपलिक्षता. तनुप्रकाश 'of dim lustre.' विदेयतारका the night 'the stars in which have to be searched out,' being very few, as it is nearly day-break.
- --l.-19. मत्र्येषु असमूदः 'he among all men, who, undeluded, knows me.' &c.
 - —1. 23. अकथ्यमाने, i.e., पुण्डरीकवृत्तान्ते.
- P. 42. ll. 5-6. Translate: 'Proud women, though they, having first slighted a prostration, are subsequently stung with remorse, are nevertheless secretly (at heart) ashamed of propitiating their beloved ones, i.e., do not like to openly conciliate them.
- ll. 7-8. Said by Rama to Sîta, when Lakshmana said यावदार्याया हुताशने विश्वृद्धि 'till the purification of Sîta by fire.' Rama means to say: 'Pity it is that people have to be propitiated by those whose wealth consists in their noble (untarnished) family, and hence that step (purification) was taken simply to please the people; and therefore what ill we have said of you, does not indeed befit you.' नः = अस्माभि:.
 - -ll. 9-10. Every instrumental is to be construed with

the noum following it. निवनयबहुलतया &c. 'because blooming youth abounds in immodest acts.' तमि = पुण्डरीकं.

- —ll. 13-15. स्वाति पदं 'attains to a position.' गुण &c. 'being connected with (arising from) the possession of a number of qualities, 'which are not found in the dog.
 - -!. 17. इत: = **म**यि.
- —1. 19. विनयप्रधानै:—विनयः प्रधानः येषां 'amongst which modesty stands foremost.'
- —ll. 26-29. नन्दमीर्यन्पयोः goes with अस्तोदयो. अविभिन्नकालं simultaneously.' These lines show the superiority of Chànakya to the sun: 'Who surpasses, by his lustre, the lustre of the thousand-rayed god, which is not all-pervading, and which causes cold and heat in alternate succession, (and not at one and the same time as did Chànakya).
- P. 48. ll. 5-6. Describe the qualities of Duryodhana उदातं 'uplifted' or drawn against enemies. His orders are most respectfully obeyed by kings. गुण also means 'a thread.'
- —ll. 9-10. Refer to S'is'upàla, as described by Nàrada to Vishnu. बाल: 'while yet a boy.' मुलेन &c. 'in face, being like the full moon, he was like the three-eyed god.' l. 10 'Now he, being a youth (grown-up man), who has made kings subject to tributes, is, to be sure, pre-eminently ike the sun (who occupies the mountains with his rays).'

LESSON VII

- P. 49. l. 20. सर्वज्ञस्य has the sense of the instrumental. 'Undertaking to decide by only one person, howsoever omniscient, is liable to be faulty.'
 - -1. 25. अस्मै scil. बालकाय.
 - —1. 27. साधो: 'given to a good person.'
- -1. 29. Said by Ganga to the Earth when she was angry with Rama for having abandoned her daughter

- Sità. शरीरमिस संसारस्य 'you are the very body (mainstay) of worldly life.'
- P. 50. li. 1-2. मिथ्या...निर्भर: 'full of pride of pretended (false) greatness.' आत्मप्रज्ञा &c. 'they hate the minister's advice thinking that it (following the advice) is degrading (derogatory to) their own wisdom.'
- —l 5. महाश्वेताप्रणामपुर:सरं 'first making his salutation (paying his respects) to Mahas'veta.'
- —1. 8. अवाङमनसगोचरं 'who is beyond the reach (range) of speech and mind', i.e., who can neither be described nor conceived.
- —II. 9-10. An address to the moon. The Amavasya (new moon day) occurs when the moon enters (आवसति) the body of the sun, but for which, there being no Dars'a day, there would be no performance of sacred rites by the pious. सुध्या &c. ef. पर्यायपीतस्य सुरेहिमांशोः कला-स्यः श्लाध्यतरो हि वृद्धेः (R. V. 16), the waning of the moon from day to day being ascribed to his being drunk up, digit by digit, by the Gods and Manes.
- —II. 11-12. Said by the seven sages to Himalaya when they asked Uma in marriage for S'iva. त्वत्कुल &c. 'this manner (collection of circumstances) in sufficient to elevate your family.'
- —II. 13-14. तृणबिन्दोः परिशंकितः 'Indra afraid of Trinabindu who was practising austere penance. Gods, and especially Indra, are always afraid of the penance of others; cf. S'akuntala Act—I. 'अस्त्येतदन्यसमाधिभीरूत्वं देवानां' हरिणी name of a nymph.
- —ll. 17-18. Said by Kautsa, when he found Raghu almost penniless, and wished to take his departure. निर्माल-तांब्गमें &c. 'even the Chatska does not trouble (press with requests) an autumnal cloud, whose watery contents have been poured out or emptied.'

- —II. 19-20. 'The king having approached that only son" (of his parents) who was in that condition, told them both his deed done through ignorance.' उपेत्य, according to some means उद्दिय.
- P. 51. 1. 2. बंडब्ल्यमम्पं 'falling quite prostrate on the ground,' like a stick lying horizontally down.
- —1. 4. रामल दर्शनं सुहुदा 'the seeing of friends by Rama.' 'Rama's seeing his friends.'
- —l. 6. দুল্পান্তৰ: 'a disgrace to the family,' who sully the honour of their family.
- —II. 11-12. स= विजिप: यज्ञाय 'for the performance of sacrifices' which keep gods contented. Index sent down rain (lit. milked the heaven) for corn to grow; thus they two reciprocated services, and supported the two worlds. मां द्वीह 'milked the earth' (took taxes).
- —ll. 18-14. An address to Brahman क्वलात्मन् 'who was single, undivided.' नुष्यमं—' Rajas, Satva, and Tamas.' Brahman was afterwards divided at the times of creation, the three qualities appearing respectively at the times of creation, preservation, and distruction.
-)—l. 18. ুলান্ত্ৰমূপনৰ 'that happiness which falls to one's lot after (suffering) misery, 'the savouriness of the pleasure arising from contrasted enjoyment.
- —1. 24. अरुणाय कल्पते 'is fit to receive Aruna' the harbinger of the sun, which indicates the close of night.
 - P. 52. 1. 2. अनुहुंकुरुते 'roars in return.'
- —ll. 8-4. तथेति saying 'yes.' सन्तानकामाय 'who longed for issue or progeny.'
- —ll. 5–6. तस्याः goes with प्रसादं. l. 6. 'Communicated to his beloved the favour of the cow, inferred from the

^{*} Better translate—'The king having approached them, told them of the condition their only son was in, and his own deed' etc.

- signs of delight (on his face), in words which were, as it were, superfluous as the very appearance of delight informed the queen of the auspicious event.
- —II. 9-10. पुराणशोमां &c. 'restored to its former grandeur or magnificence.' न स्पृहयांबमूव &c. 'did not at all envy the happiness of either,' because he already enjoyed it in his capital.
 - —1. 12. सानुनीति: = सानुनय: 'assuming a conciliatory tone.'
- —ll. 18-16. दिद्धां—त्वं शुभा न वेति द्रष्टुमिच्छन्तं. l. 14. 'It is the very character of demons that they should make inquiries about others' wives.' नमस्कुर्याः scil. यदि.

LESSON VIII

- P. 58. l. 21. सित्त्र्याविशेषात् 'on account of the distinguished reception' (on the part of the Indra); the king means to say that he has done nothing to merit such a grand reception at Indra's hands.
- —1. 22. नूर्योपस्थानात् प्रतिनिवृत्तं 'returned after having served, or waited upon, the sun,'
- P. 59. l. 5-6. বজিল্লান জীবিনা 'whose life is departing,' or leaving her.
- —l. 7. उत्ररोत्तरं 'more following more,' 'talking more and more.'
 - —l. 9. तासां = अप्सरसां.
- —Il. 18—14. Said by Pururavas to the Swan. तावत् first, ' 'before doing anything else. 'l. 14. 'To the good the business of a supplicant is more weighty (important) than their own interest.'
- —II. 15-16. तपसे कृतोद्यमां 'who had made up her mind to practise penance.' मृनिवंतं = तपश्चरणरूपं.
 - —1. 18. तदमावे &c. 'In its absence (there being no pro-

tection) even that which exists becomes non-existing, i.e., there is no security of person or property.

- —ll. 19-20. सः = रघुः. अस्त्रं 'the science of missiles.' His father himself was his guru.
- —ll. 21-22. तस्मात् 'from the conqueror. Raghu.' आत्मा संरक्षित: 'the Suhmas saved themselves.' वैतसी वृत्तिमाश्रित्य following the course of reeds,' which bend down to the current of water; hence, 'yielding to a stronger enemy.'
 - P. 60. ll. 3-4. Describe the position of 'Madhyades'a.'
- —ll. 6-7. जन्मकर्मतो मिलनतरजनं 'the people in which were dirtier than their birth and deeds.' निर्भृणतर &c. 'all whose practices were more abominable than their hearts.'
- —II. 8-9. She considers the pleasure-garden to be the bow of Cupid, which is lovely on accoun of having arrows made of flowers, and the garden is also lovely on account of bees clinging to the flowers. शिलीमुख 'arrow,' and 'bee. 'पीतरक्ता:—पीताश्च ते रक्ताश्च, Champaka and As'oka being yellow and red respectively; and पीतं रक्तं यस्ते when taken with रजनिचर.
- —l. 11. आत्मसंपद् 'self-excellence.' अभिजनात्त्रभृति 'beginning with noble descent.'
- —l. 17. लड्यप्रसरा 'who has got room for free or unhampered conduct', 'grown ascendant.' दु:खोपचर्या 'served or propitiated with difficulty.'
- —1. 20. विनयाधानं 'imparting moral training,' 'teaching good manners.'
- —Il. 22-28. त्रवः = अजः; नवेतरः = रघुः l. 23. 'He, of firm resolve, did not desist from his practice of meditation till he had seen the Supreme Being.'
 - P. 61. l. 1. स्वनुष्टित ' well-observed. '
- —Il. 10—12. Said by Sîtà, when she found Maruti near her in the As'cka garden. पुनस्मात् &c. 'he appears to be different from the former (i.e., Ràvana), since he devoutly

glorifies Rama; or is it that he has come here to inspire. confidence in me, without any cruelty ? प्रभातात् प्राक् scil. दृष्टानि स्वप्नदर्शनादीनि शुभनिमितानि.

स = मारुति:; तां = सीतां. प्रीते: पराजयमानां 'who found' (Ravana's) addresses to be unbearable.'

—ll. 16-17. एकाक्षरं 'the one syllable' ओम् सावित्र्यास्तु पर्' नास्ति 'there is nothing superior to Savitri,' the celebrated Gayatri Mantra. (which has to be silently repeated or muttered).

LESSON IX

- P. 67. ll.8-4. वर्तमानकवि: 'a living or contemporary poet.
- —1. 7. बद्धभावा 'has fixed her affection' on you. इतोगतं क
 - -ll. 8-9. Said by Lava to Kus'a.
- —]. 23. संसर्गमुक्तिः खलेषु = खलसंसर्गमुक्तिः 'shunning the company of wicked people.'
- P. 68. l. 1. सन्तानार्थाय विधये 'for (the performance of) some rite having for its object progeny.'
- —Il. 6-7. Said by Indra to Cupid, when entrusting to him a great mission. आत्मसमं 'you who are like myself.' भूधरतामवेक्य 'seeing his capacity to hold up the earth.'
- —1. 9. कृत्सं गोत्रमंगलं 'Sîtà who formed the entire auspiciousness' of both the families.
- —1. 13. ईशं 'their lord,' i.e., Ràma. नितान्त &c. 'who entertained a very cruel thought with respect to Sîtà,' i.e., of abandoning her.
 - —II. 15-16. परक्मापह: ' destroying the works of his enemies.
- -1. 16. 'Striking his foes in their weak points, he covered his own weak ones.'
 - -11. 18-20. Said by Rakshasa to Lakshasi, with re-

Serence to the want of appreciation of merits shown by her in leaving Nanda and falling in love with Chandragupta.

- —Il. 21.—23. Said to Vidushaka by Dushyanta who was pleased with the *picture* of S'akuntalà, though he had himself first repudiated her when she came to him in person.
- P. 69. ll. 3-4. Said by Ràvana to Sîtà, when she contemptuously spurned all his supplications. प्रतिपत्तिपराङमुखी 'not inclined to acknowledge me' as your lord.
- —II. 8-9. स = जनकः आप्तवचनात् 'from the words of the trustworthy sage.' At these words of the sage, Janaka became assured of the manly heroism existing in Raghava though he appeared to be but a boy. त्रिदशगोपमात्रके 'of the size of an Indragopa insect,' as small as &c.

LESSON X

- P. 79. ll. 5-6. विश्रंभातिशयप्रसंगसाक्षिण: 'bearing testimony to the occurrences (incidents) of much familiarity' between us two.
 - -- 1. 7. एवमवस्थिते 'under these circumstances.'
- —1. 8. तत्र प्रभवति देवी 'your ladyship has full power to do that ' &c.
- —Il. 11-12. अयं जन:, i.e., Malatî. न खलु &c. 'that being is surely not dead, who is remembered by his beloved.'
- —l. 19. समरशिरसि 'in the front of battle,' 'in the thickest of the fight.'
- P. 80. II. 1-3. सर्वदेवमयस्य 'he was like Narayana, who represents all gods, because he had the several deities dwelling in himself.' Dharma in the mind, i.e., he was as straightforward or righteous as Dharma, &c.
- -11. 5-6. 'Certainly Dharma staying here in his entirety, setting at a naught the sports of Kali age (being

- not influenced by as effects) does not think of the (good old) first, age, 'the ego proper for Dharma; so good is the fife of those who dwell in this hermitage.
- P. 86. 1. 8. তথ্যসমূহৰ &c. 'but with you, the blessings have preceded your favour,' against the general course of cause and comb.
 - । उत् अलिकोराः 'to be decapitated.' ते = त्वया.
- h. 18-72. अक्षामहेलां seil. the two mothers Kausalya and Somited.
- -- II. 18-1 . Sold by Sita to Lakshmana, when she was rathless), a cancount. महत्त्वनात् 'in my name.'
- --1. 15. हादनः परिवलारः 'it is now 12 years since the world was made destitute of the queen.'
 - ! १७. र्रेजिन्यविज्ञानं = मैथिलि अभिज्ञानं.
- to monthly into the (impregnable) city Lanka to be a monotons occurrence.
- n. 27-27. Reflections of bath, at her first seeing Micros angleing in the garden. She first believes him to be the ana. It. 26-27 State why she does not believe that the person had been seet by dama. 'Dwelling to the north of this sea, how could Rima know this city situated to the south of the salt occur?'

LESSON XI

- P. 86. I. 1. Said by Parivrajika, when she was told to sit as a judge to decide the quarrel between the two dancing preceptors. पतने &c. a question; 'is a jewel examined in a village there being a town (hard by),' meaning that the king alone was fit to do the duty asked of her.
 - —l. 3. मा तावत 'oh, do not do so,' 'hold, hold.'
 - —l. 5. कि दीपिकापीन हक्त्येन ' why the superfluity of lights' why want these lights,' they are superfluous.

- P. 86. 1. 7. कि वृत्तं 'what became of her?' 'how it fared with her?'
 - —1. 8. रव्कदंबकेष ' the pre-eminent among Raghus.'
- —l. 18. स्मर्तव्यक्षेषं नयामि 'make him only remain in memory,' i.e., kill him.
- P. 37. II. 3-4. भीजं Sità herself, who, when she was pregnant, was cast off.
- —II. 5-3 सा Prithal. ना मेति प्याहरत्येव 'just sahe (the lord) was saying 'oh, do not, do not take her away.'
- —ो. ं. पतनाम पालची 'a erceper (dependent on the tree) tends (is sure) to fall down.'
- -14, 17-18. The strong-minded are not deterred by the appearance of darger.
- १. ७३. सन्तानवाहीनि 'continuously flowing,' 'incessantly weeking.'
- —1. 12. होतः स्ट्रेडिय गंज्यस्ते 'flow together, as it were, in thousands of suments,' find out thousands of new channels to result themselves.
- —ो. २८. प्राप्त: 'the five constituent elements.' पंचानं गते 'redicce to the state of five,' resolved or decomposed into he component members.
- भि. त. श. १-१८ (त्यात् = अस्त्रे, the missile which was used by muria against Väsuki to get back his golden bracelet. समापित Sec. ' with its hands in the form of waves tossed about through egitation.' रोषांसि निष्नन् 'violently dashing against the sides.'

from his authority. ' मार्ग &c. योग is superfluous; 'whose business is only pointing out the way.'

P. 88. Il. 9-12. Said by As'vatthaman. 1. 9. 'Who acted like the submarine fire in the ocean consisting of the enemy's forces lapped by the flames of the missiles hurled against them.'

LESSON XII

- P. 95. ll. 1-4. These four lines give the use of all the short forms. a:-a: in the sense of the instrumental; 'fit to be served by you or us.'
- —l. 7. कार्यवशात् 'for my purpose,' that . I might understand and realize the events of that time.
 - —Il. 8-9. Said by Sîtà. जातनिविशेषा: 'just like my children.'
- --!. 10. वाग्विषयीभूत: 'who formed the subject of our talk.'
- —!. 19. सन्दिशन्ति 'send love-messages.' समुपसपीते 'draw near their beloved ones.'
- —II. 21-22.एक: अपर: Aja and Raghu. प्रभुशक्तिसंपदा 'by the excellence of his sovereign power, 'प्रभुशक्ति consisting of कोष, दण्ड and बल. प्रणिधानयोग्यया 'by the practice of concentration (meditation). 'शरीरगोचरान 'visible in (pervading) the body.'
- —II. 24-25. Krishna says to Arjuna: 'Those witcare deprived of their discerning power by various desires, look up to other Gods, performing various rites and controlled (guided) by their own nature.'
- P. 96. ll. 3-4. Describe the state of those who are puffed up with the possession of riches. ज्यसनशत &c. 'though become the mark of hundreds of calamities,' though exposed to hundreds of miseries, they do not perceive that their fall is imminent like that of the drops of water on the ends of grass growing on ant-hills.

- —l. 5. मणिदपेणिमिन &c. on account of its lucid and transparent water, it served, as it were, as a mirror for the Goddess of Splendour to see her face in.
- P. 96. ll. 8-9. नरपति: the Chedi king. आविश्चकार 'put forth,' 'exhibited.'
- —l. 12. अर्थोष्मणा विरहित: 'devoid of the warmth of wealth '; ef. the English phrase 'a warm man.'
- -- l. 25. 'As is seen in Chitrà and the moon in their conjunction when freed from mists.'
- —ll. 26-27. The peculiarity of a slanderer is that he poisons the ears of one and destroys another (by reason of his backbiting), unlike the ordinary course of bites, which kill only him who is bitten.
- P. 97. ll. 1-2. Describe the qualities of Aja. l. 2. 'The Prince did not differ from his (generating) cause, his father, just as a lamp lighted from another, does not differ from it.' (in flame or light.)

LESSON XIII

- P. 102. l. 1. ते गति ज्ञास्यन् 'wishing to know your fate, what had become of you.
 - —1. 3. वारितप्रसर: 'prevented from advancing.'
- —ll. 5-6. श्रुतमृषे: 'learnt from the sage,' of which he had heard from the sage. l. 6. 'Raghava became excited though he was not conscious of the acts of his former existence (in the Dwarf incarnation.)'
- —II. 11-12. Said by Mahas'veta, when her minde was drawn by Cupid towards the holy sage Pundarîka.
- —il. 14-15. Said by Ganadasa, when Dharinî was not willing to allow him to exhibit his skill in acting in the person of his pupil Malavika. कियासंक्रान्ति 'the power of transferring or imparting to another what one knows or can do.'

- —Il. 20-21. क्षेमाय 'for security,' to ensure their safety. शत्रून् हन्तीति धत्रुघन: and hence the significance of his name.
- p. 102. l. 27. ऋथकेशिकेन्द्र: = भोज:, the king of the Vaidarbhas. चन्द्रं &c. 'like the sea, with its surging waves, going to meet the moon,' which occurs at the phenomenon known as Tides.

LESSON XIV

- P. 107. l. 19. अत्रभवतोः of Haradatta and Ganadasa. ज्ञानसंघर्षः 'a literary contest, 'a contention for superiority in knowledge.'
- —Il. 21-22. Said by Agnimitra to Vidûshaka when the latter told him how he had made Madhavika set at liberty the two girls Malavika and Bakulavalika.
- -1. 23. Said by Pururavas to Chitralekhà and Urvas'î, when they were called up to execute an order of their lend Indra.
- P. 198. I. 2. अवस्यक्षतंत्र्यतामाविततं 'haa become such as must be done,' has become an imperative necessity.
- —1. 3-4. दक्षिणांस &c. 'should be made to take the hint given by the contraction (winking) of the right eye'; you should wink at them in such a manner that they will at once understand what you mean.
- —It. 3-9. I consider him to be the best man who respectively obliges and retaliates upon him who has helped and houghed at him in adversity.
- —i. 11. 'The king should remove the afflictions of a person who is discressed and who dwells in his dominions.'
 - —!. 14. उत्क्रान्तिमवासुभि: 'their life left them, as it were.'
- --1. 18-19. Said by Rakshasa, when he was told that a person desired to see him on urgent business.
 - -ll. 21-22. 'When you have thus completely filled

the measure of your sins, the anger of the Pandavas will act only as a trifling cause to lead you to your doom.'

- -1. 25. 'A heart, agitated by grief, is eased (disburdened) only by lamentations.'
- P. 109. l. 2. पृष्ठत: कृत्वा 'putting in the back-ground, 'repressing.
- ं A. Describe the fame of Raghu. अनुबन्ध 'ever-continuous,' eternal. इयत्तयां परिच्छेत् नालं cannot be circumscribed within any limits.' i.e., no determinate limit can be see to it.
- —11. 0. हसितं मुदा प्रसितं 'laughter delightfully continued.' दिलांग्लं &c. 'joyous sports, enlivened by love' decreased. हरा पदाः 'destitute of exhilarating passions.' पुरिहतं &c. 'and what was beneficial to, and desired by, the town who sout done.'
- lt 8-11. Said by Manva when sending Dushyanta a message. अवगणनान् 'whose only wealth is their restraint o' passions.' अथगणनाम्कतां 'not in any way brought about by her relatives.' ll. 10-11. 'She should be looked upon by you as one of your wives with a respect common to all. Further than this rests with fate; it abould not be uttered (referred to) by the relatives of the bride.'

LESSON XV

- ि. 116. l. 9. मिथ्यावार्तासन्देशकै: 'by false accounts and messeag :: '
- —l. 18. इष्टिपशुमारं मारितः 'slaughtered like a sacrificial victim.' सः = मातलिः.
- —Il. 19-20. चित्रलेखाद्वितीया 'having Chitralekhà fer सिट companion.'
- P. 117. ll. 8-4. कोषविह्वला scil. शूर्पणला. भातरी Khara हान्त्रे Dushana.

- —Il. 6-7. लतानुपातं 'repeatedly bending down the creepers.' नद्यवस्कन्दं &c. 'would sip water, troubling the (waters of) rivers.' चारुशिलोपवेषं 'seating himself on some charming rock.'
- —l. 12. विश्वासप्रतिपन्नानां 'who have entered into confidence', who repose in confidence.
- —ll. 16. 'Overcoming (all sense of) shame, warding off decorum, and at once rooting out strength of mind.' मंपरविवेक 'slow in (forming) judgment.'
 - —l. 24. अमन्दलीलया 'with graceful agility.'
- P. 117. l. 25 स्थित अधरात्रे 'when it was midnight.' P. 118. ll. 1-2. विष्ठदर्श ... यत्ना 'who made an attempt at killing whomsoever she considered (saw) to be a Brahmana' जिचासुवेदं...स्त्र: 'who took resplendant missiles to kill whomsoever he knew to be murderous.'
- —ll. 4.5. 'Better that he dies or is dried up &c. who does not abide by his elders' order in the case of a difficult thing (to do which is an arduous duty); how much more so when he is told to travel abroad' (a comparatively easy task).
- —Il. 7-10. Rakshasa blames Malayaketu for suspecting nis conduct without any ground. 'How' says he, 'did it not occur to his mind that he, who even now served his master's cause though they themselves were dead and gone, would not certainly ally himself with his professed enemies, so long as he lived safe and sound'?

LESSON XVI

- P. 128.1.25. नी गुणदोषत: परिच्छेत् 'to examine or test us with regard to our merits and demerits, so as to ascertain our excellences and defects.
- P. 123. l. 26. समयपूर्व 'attended with promises or agreements.'

- -1. 3. Said by the son of Pürüravas, when he was about to be entrusted by his father with the serious responsibility of governing the kingdom.
- —l. 81. का गणना 'what need we say of,' 'much moreis it true in the case of.'
- P. 124. II. 1–2. अचिराधिष्ठितराज्य: 'who has newly acquired-sovereignty,' whose sovereignty is newly established. অভ্রেশ্বরের 'not having struck deep roots in (the minds of) his subjects,' and who, therefore, resembles a tree which is loose on account of its being newly planted (when it has not struck its roots deep in the soil).
- —II. 7-8. 'The life described was Rama's; the works belonged to Valmiki, and they themselves had voices like those of Kinnaras; so what was there which was not calculated to enchant the hearer's mind'?
- —l. 18. अनुभवसमां वेदनां 'an agony equal to that when (they are) experienced, 'i.e., the same grief as that when the miseries are actually suffered. स्मरण &c. 'Be, therefore, pleased, not to make your life the fuel (prey) of the fire of sorrow caused by the recollection (of past incidents).'
 - -ll. 28-24 Said sarcastically by Bhima.
- —ll. 25-26 & P. 125-ll. 1-2. वेगोदग्नं 'deadly by reason of its quickness of circulation,' deadly in its effect.' अयं भर: 'this pre-eminence or superiority' exists in them naturally (जात्या).
- —ll. 3-4. Said by S'iva disguised as an ascetic. बहुआमाः 'possessed of much patience.'
- —l. 6. Said by the seven sages to Himalaya: 'join' your daughter with him, like meaning with words.'
- —ll. 7-8 शुचो वर्श गन्तुं नार्हिस 'be pleased not to give way ot sorrow.'
- —ll. 10-13. यमी 'the twins,' i.e., Nakula and Sahadeva. कथैन नास्ति 'no account need be taken of.' निस्फुरित &c.

Twho has drawn (made to vibrate) his circular bow (or perhaps his bow and wheel).

LESSON XVII

- P. 131. Il. 27-28. & P. 132. Il. 1-2. Arf: goes with Africa. I. 2.. 'In this way young women attain to the position of house-wives; those of an opposite character are the banes of their families.'
- —ll. 11-12. अनन्यभागं 'not devoted to any one होता.' लहामेन, for she did afterwards obtain a husband of their description in Hara. l. 12. 'The words of the great (lords) never bear a contrary meaning in this world, ' i.e., never turn out false.
- —II. 14-15. The might of Ravana is here described 'Who night and day disturbed the heaven by ecutamolog with the enemy of Nanachi (Indra)' by daying the various things given in line. 14. पुरी = अमरावती.
- P. 127. ll. 19-20. ঘনৰ &c. 'May the people rejude 'deriving delight from the close (familiar) talks with Propertiends and relations.'
- -1. 27. 'There are ups and downs in the state of man as in the course of the wheel.

LESSON XVIII

- P. 139. ll. 1-2. Said by S'ukanàsa in vindication of Chandràpîda's conduct.
- —ll. 5-6. 'One who longs to secure S'rî may of may not get her; but how can he, who is desired by S'rî herself, be unobtainable '?
 - —1. 7. कार्यहंतारं 'marring the interests.'
- —ll. 11-12. Krishna here describes the importance of religious actions.

- —ll 18-14. कथं भवेत् 'what will be its state'? तत्तुत्य = भीव्मद्रोणतृत्य.
- P. 24-25 P. 140. H. 1-4. The king names the several things had open United will do. गुरा 'being herself hidden or invisible.' बलादाधित प्रात्पदं 'may be forcibly brought (as it were) step by step,' so unwilling is she through fear, to advance.
- —II. 3-4. Example of resolute will. 'I. 4 'Who can turn back in the contrary direction (thwart) the mind which is firmly resolved upon securing its desired object, and water flowing towards a lower ground'?
- —i!. 9-10. Said by Sîta. 'Or I should certainly be reckless of this wretched life of mine, fruitless on account of (my) ever-lasting separation from you (i.e., would gladly abandon it), if your seed implanted in my womb, and which must be preserved, were not an obstacle in my way.
 - —l. 11. दंदांकरात 'from the pointed (sharp) jaws.'
 - —!. 17. भृतये goes with नपते: in the next line.
- -1. 18. They are the (real) servants of the king; others are like wives, who follow their husbands for their own good.
 - —l. 19. जीवितापहा 'mortal,' 'fatal to life.'

LESSON XIX

- P. 144. l. 14. आविर्भूतज्योतिषां 'to whom the Supreme Light has manifested itself.'
- —Il. 22-28. त्राणें: &c. 'did not deprive him of his life.' अदि दु &c. 'But he, whose will was inconceivable, caused him when all his wounds had been healed, to be led to the prime and caused it to be estimated or calculated by astrologers.' &c.
- —II. 25-26. प्रसेदु: 'brightened up.' प्रदक्षिणाचि: &c. 'the fire accepted oblations (thrown into it) with its flames on the right.'

- P. 145. II. 1-2. परिमेयपुर:सरी 'with a limited (very small which could be counted) retinue.' अनुभावविशेषात् 'by reason of their superior lustre.'
- —ll. 3-4. अत्यगादाञ्चमं 'passed by the hermitage' without stopping there for fear of obstructing the sage's penance.

LESSON XX

- P. 154. ll. 29-30. 'If the two princes had grown up without any harm, they should have, by this time, attained to your age.'
- P. 155. II. 4-5. Said by the seven sages to Himalaya. 'How could the serpent have sustained the Earth with his tender hoods, if you had not supported it from its very depths.'
 - —11. 8-9. असी, i.e., Kapàlakundalà. पापं, i.e., killing Màlatî.
- —II. 10-11. 'That servants succeed even in great works is the result of the honour paid to them by their masters in assigning to them those duties.'
- 1. 17. अन्यलिखितं 'any other document or paper written by him.'
- —II. 23-24. स्पृहणीयशोर्भ 'whose beauty was enviable.' परस्परेण goes with दंदं 'had not intended these two as a couple.'
- —ll. 27-28. P. 156. ll. 1-2. मोहकलिलं 'confusion or taint caused by ignorance.' निर्वेदं गन्तासि &c., 'will become indifferent to all that you have heard or will hear.' श्रुतिवि-. श्रीतपन्ना 'confused by what you have heard.'
- —ll. 3-4. Masters of great cars great chariot-warriors will think that through fear, you desisted from the fight; then you, having been once highly thought of by them, will fall to littleness.'

LESSON XXI

- P. 161. ll. 28. कान्तमात्मीयं पश्यति 'considers his own as beautiful.'
- P. 162. l. 2.-8. दंदसंत्रहारं 'Mutual conflict.' त्रत्युपस्थिते 'when it has come to this pass.'
- —ll. 4.-6. अलमप्रभु: 'altogether powerless.' अन्धकारता-मुपयाति 'grows dim.'
 - —l. 17. उत्कर्षनिकप:. 'a test or criterion of superiority.'
 - —ll. 18.-19. Said by Ràma to Vàlmiki. ताः = प्रजाः.
- —l. 22. सभाजनाक्षराणि पातियिष्यामि 'I shall drop a few words of compliments' as proceeding from you.
- P. 163. ll. 3-6. Mahas'vetà means that if she, acting in pursuance of the dictates of propriety, were to become ready to die, she would reject the request of Kapinjala and at the same time incur the sin of having caused Pundarika's death.
 - -- l. 7. अगृहीते राक्षसे 'so long as Rakshasa is not won over.'
- —ll. 11-12. Said by the enraged S'arangarava to S'akuntala, when he found the king denying all knowledge of having ever before married her. तथा त्वमसि, i.e., जारिणी.
 - —l. 16. ऋयार्थं 'for religious rites.'
- P. 163. l. 17. एनं 'the soul' नित्यजातं-नित्यं-मृतं 'ever born,

 ◆ver dead.'
 - —l. 19. लक्ष्मीं तनोति 'adds to, enhances, the lustre.'

LESSON XXII

- P. 169. l. 80. स्वरसंयोग: 'combination' of notes,' voice.
- P. 170. l. 5. अतिमूमि गतेन 'having reached its climax,'
 - —l. 11. वही जाने 'how I fancy.'
 - ll. 18-14. 'The wise accept the one or the other after

careful examination (for themselves); a fool only has hismind guided (influenced) by the convictions of others.'

- —1. 16. चिन्ताविषघ्न: 'antidote against anxiety.'
- -1. 25. On account of the pitchy darkness 'the sight has become useless, like service rendered to a wicked man.'
- P. 171. ll. 5-7. न वेदि &c. 'he fell down on the ground whether through the force of love &c......I do not know.' उद्योविपाकस्य 'which reaped its fruit immediately.'
- —ll. ६-9. पात्रविशेषन्यस्तं 'placed in, imparted to, an excellent material.' गुणान्तरं 'a higher excellence.'
- —ll. 14-15. स सजा 'Cupid, your friend.' l. 15. 'I am, as it were, the wick of the lamp, all covered with smoke in the form of this unbearable calamity.'
- -13. 16-17. 'Since even one's own body and soul are known to be subject to separation (or subject to union and separation), say why separation from external objects (such as wife, children &c.) should trouble a wise man.'
- —M. 20-21. 'Said by Rama, when his mind was vacillating as to whether he should abandon the innocent Sîtà, or turn a deaf car to seandals about himself. एकपशाश्रम &c. 'being at a loss to follow any one alternative, his mind was swaying backwards and forwards, like a swing.'

LESSON XXIII

- P. 176. l. 12. भर्तृगतया 'about her husband.' गतया = संबंधिन्या.
- .—l. 15. उन्नमितोपदेश: गणदासः 'Ganadàsa's instruction was found to be superior.'
- —ll. 24-25. देवस्य i.e., of Dushyanta. Said by the Chamberlain when he was going to report the arrival of Kanva's pupils. उपरोधकारि 'causing trouble or disturbance, trouble-some.'

- P. 177. l. 8. Said by Parvati to her friend. स्फुरितोत्तरा-घर: = स्फुरणभूषिष्ठ: अवरो यस्य सः 'whose lip was greatly throbbing, 'making a movement to speak; or better still 'whose upper and lower lips were throbbing.'
 - . 4. तस्मात् = महतोऽपभाषमाणात्.
- —ll. 12-13. परोक्षमन्मय: 'who has had no perception or experience of love,' who is out of the reach of the influence of love. l. 13. 'Let not, O friend, that (which was simply uttered in jest), be taken in earnest.'
- —II. 22-23. Said by S'arangarava to Dushyanta when he said he could not believe S'akuntalà's words. शाठ्यमशिक्षितः 'untrained to guile.' अप्रमाणं 'is not (regarded as) an authority,' 'is not held trustworthy.' विद्या इति 'considering it to be a regular branch of learning.'
- -0. 24-25. त्वं यस्य नेत्रयोः पथि स्थिता 'in whose range of and by you stood' by chance, and whose eyes, therefore, became अवध्य (not useless, having reaped their fruit). स्ट्योह्न्दः 'of deep-rooted friendship.'
- —Il. 26-27. Said by Himbleya to the seven illustrious sages. रजसोपि परं 'even higher than (transcending) the *Rajas* quality.'
- P. 178. ll. 1-2. Reghu's father was not only the sole Emperor, but also the sole (unrivalled) archer in the land.
 - —ll. 3-4. मुखश्रव 'pleasant to hear. 'दिवौकसां पथि = आकाशे,
 - —ll. 7-8. अन्ययावृत्ति 'changed, '' perturbed.' कंठरलेषप्रणियिति longing for a close embrace of the neck.'
 - —l. 11. अशिक्षितपट्रवं 'untaught guile or cunning.'
- —Il. 15-16. Againntra means to say that the severe pangs caused by Cupid seem hardly consistent with his weapon which is apparently so harmless, being only made of flowers; therefore the saying that, 'the softer it is, the harder (to bear),' is realised in Cupid.
 - —11. 17-18.°दर्शनास्वासि ' derives encouragement or consoles .

itself by seeing the manifestations of her love. The &c. 'the desire of both of us produces satisfaction,' the very idea that we love each other contributes to make me happy.

LESSON XXIV

- P. 184. Il. 22-23. Said by the Sùtradhàra to his wife when she was making grand preparations for a banquet in honour of Bràhmanas in view of the coming lunar eclipse which, in his opinion, could not then take place.
 - P. 185. ll. 1-2. तिष्ठत् पुरस्तात् 'let it stand over.
- 1. 5. भिवतव्यं च &c. 'and the days are sure to become pleasant on account of the absence of heat.'
- —1. 6. प्रणयिप्रियत्वात् 'on account of his affection (kind feeling) for his devotees or worshippers.' तां = माला
- —II. 13—16. The plan suggested by the family-priest when the king refused to acknowledge S'akuntala as his wife. अत्रभवती = शकुन्तला. उपिष्ट 'told,' 'foretold.' तरलक्षणोपपस: 'endowed with the signs (of an emperor). विषयंये 'if the result be otherwise.'
- —Il. 21-22. Said by Kus'a to the presiding Goddess of Ayodhya when she had found her way into the king' palace, though closely bolted. लब्बान्सरा 'having got sa access to.'
- —II. 26—27. बाह्ररक्षेपं 'throwing up her arms.' स्वीसंस्थानं क्योति: 'a flash of light in female shape.' अप्सरस्तीर्थं name of a holy place.
- P. 186. L 8. निश्चितिपाताः 'of sharp descent, ' 'sharp-falling.'
- ——]]. 9-10. घ-न in every line has the sense of 'scarcelywhen.' धनाधन: compact and condensed.'

LESSON XXV

- P. 191. l. 18. ज्ञानवृद्धभाव: 'being advanced (grown old) in knowledge', i.e., though both are equally learned. पुरस्कारमहीत 'is entitled to precedence.'
- —1. 20. Said by Vidushaka who had expected to get a payana from the preceptor of dancing.
- -1. 22. अनियन्त्रणातुयोग: 'can be freely (without any reserve or restraint) questioned.'
- —Il. 25-26. तत्साटबात् the skill of Kamamanjarî who had entitely fascinated his mind.
- —Il. 27–28. बद्धकलकले 'who had set up a loud uproar.' प्रदीप्तशिरसं 'with his hood expanded.' भीतो नाम 'pretending to be afraid,' 'like one afraid.'
- P. 192. l. 1. युणाक्षरं 'an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter.' व्यायेन 'in a fortuitous and unexpected manner,' 'by a happy chance.'
- —Il. 6-9. Said by Ràma when he felt the balmy touch of Sità's hand.
- —ll. 12-18. प्रयोगेणाधिकियतां 'should be made the subject of representation, 'should be brought out on the stage.'
- —II. 18—19. Said by Ràma when the old Chamberlain addressed the newly-crowned king in his usual familiar way as 'Ràmabhadra' and stopped short, discovering the impropriety. तातपरिजनस्य 'the servants of my father,' hence old enough to call Ràma Ràmabhadra instead of Mahàraja. ययाम्यस्त 'as is your wont, 'as you are accustomed to do.'
- —l. 20. अष्टादशवर्षदेशीय: 'about 18 years old,' 'whose æge bordered on 18.'
 - —1. 25. अनुज्यितकमः 'not leaving the bounds of propriety.'
- —II. 26-27. & P. 193. II. 1-2. आतरण्ड: 'having assumed the sceptre.' अतनुषु &c. 'There may be kinsmen in

affluent circumstances (when there are abundant means of income), but in you is summed up (comprehended) the whole duty of a kinsman towards your subjects, i.e., there may be found many parasitical gluttons in days of prosperity, but you are the real kinsman of the people in good as well as bad days.

- —11. 8-4. करणोज्ज्ञितेन 'forsaken by the senses' of perception, touch &c., i.e., grown senseless. तैलिविकिबिन्दुना 'with the drop of dripping oil.'
- —ll. 5-8. कान्तिप्रद: 'giver of lustre.' मासो &c. the month of Vais'akha, 'spring-time, when the trees are laden with flowers.

LESSON XXVI

- P. 196. l. 21. কুজালা 'the gait of a hump-backed person,' or 'the manner of the Kubja plant,' a bent gait.
- —1. 28. प्रत्युत्पन्नमति 'possessed of ready wit,' 'having presence of mind.'
 - —1. 26. खलीकरोति 'makes one act wickedly.'
- P. 197. ll. 8-4. यदणीयसि &c. 'that a great regard is shown (to a person) even for a small cause or occasion.'
 - —]. 5. अलमन्यया गृहीत्वा 'do not misunderstand me.'
- —1. 7. 'Generally persons, equally learned, are jealous of each other's renown.
 - ा. 11. चीयते 'is attended with fruit, becomes fruitful.'
 - —1. 24. कल्याणी 'the sacred cow.
- —Il. 25-26. Said by Aja, when the celestial garland, dropping on Indumati's bosom, deprived her of life, but did him no harm.

LESSON XXVII

- P. 203. Il. 1-2. अभिनिबेश्य 'directing (the mind) to 'objects.' कालांतरक्षमो न भवति 'is unable to brook delay."
- —Il. 12-13. ईद्श: &c. 'such has turned out to be the lot (fate) of your being created.'
- —Il. 16-17. The meaning is that, the more the desire for wealth is cherished, the more it leads one to commit dark deeds. The simile is taken from a lamp, which gives out more and more soot as the flame is made brighter and brighter.
 - —1. 23. मस्मावशेषं चकार 'reduced to ashes.'
- P. 204. ll. 1-2. 'Just as the Ganges is revered for having taken its rise from the foot of the Supreme Being (Vishnu), so also is it revered for having derived its second source from your high head.' Said with reference to the Himalaya mountain personified, उच्छिरसा 'whose head (peaks) has gone up' into the sky.
- —ll. 7-8. अभिषेकान्ते 'at the conclusion of the coronation ceremony.' l. 8. 'By which their own sacrifices, with complete gifts, would be completed,' i.e., wealth sufficient to enable them to complete their sacrifices.
- —ll. 10-11. विरलजनसंपाते 'frequented by a few people.' विमानोत्संग name of the king's palace.
 - —1. 19. लोकयात्रा सिद्धा 'this course of life is settled?'
- P. 205. l. 3. 'Since transitoriness first clasps to the bosom one that is born, and then the mother like a nurse, what ground is there for lamentation'?
- —II. 7-8 उभयोः = कुशलवयोः; 'the people wondered not so much at their skill in music as at their thorough disregard of the free-will gifts offered by the king'
- -1. 11. A salutary advice to those who are in the habit of doing things at the eleventh hour.

LESSON XXVIII

- P. 210. II. 12-13. Said by S'ukanàsa to Chandrapida. सुद्धं विज्ञान्त 'easily find access to.'
 - —II. 16. सर्वतोपुखी 'in every respect,' 'unlimited,' 'complete.'
 - --l. 17 यस्प refers to Himàlaya.
- —II. 20-21. The idea of the lines is best expressed by 'Union is Strength.'
- P. 211. Il. 7-8. Said by Chandrapîda's mother to Manorama at the time of allowing him to go to bring back Vais'ampayana.
- —II. 9-10. अस्तर्भ &c. scil. शक्तला l. 10. The meaning is that the secret prompting (the inner voice) of the heart of good men is a safe guide for them to follow, since it can never think of an illegitimate object.
- —II. 11-14. Said by Dushyanta to S'akuntalà. एवंप्राया: &c. For such, for the most part, is the behaviour of those, over whom darkness (of infatuation) exercises mastery, in auspicious (good) matters (on auspicious occasions).
- -11. 15–19. एवमादिभिः, i.e., उपायैः सा = उर्वशी तदाश्रयिणी 'relating to her.'
- —ll. 20-21. 'They call you who are immovable (another) Vishnu, for your belly (interior) (like Vishnu's) has become the support of beings, moveble and immoveable.'
- ---ll. 22-25. Describe the position in which the cloud messenger will probably find the Yaksha's wife. भावगम्यं conceived by the mind.'
- P 212 l. 3. मदाजं 'caused by the great Vis'vajit sacrifice, 'in which Raghu had given away all his wealth.
- —ll. 5-6. इयं Malavika. प्रेष्यभावेन 'in the capacity of servant.' वा 'like.'

- —II. 7-8. पितरथ: = दशरथ:, पंक्ति meaning '10'. What Das'aratha, transgressing the rules, did, was indeed forbidden to the king: (how, then, did he, a wise king, do it?) for even learned persons, when blinded by (the quality of) darkness (passion) set foot on the wrong road.'
- —II. 22-25. Said by Rakshasa when he found the plot most cleverly laid against him by the wily Chanakya. सकटन = शकटदासेन his bosom friend.
- P. 213. ll. 1-2. Said by Agnimitra when he found it difficult to conceal any longer from Iravatî his ardent love for Malavika. खण्डनहेतवः 'occasions or pretexts to disappoint her.'
- —l. 2. 'But not a form of courtesy (polite behaviour) towards proud or intelligent women, though (it be) greater than before, but wanting in sincerity.'

LESSON XXIX

- P. 221. ll. 15-16. यक्ति 'regal power' which has three constituent elements: प्रभाव the majesty or pre-eminence of the king himself, ' यन्त्र 'the power of good counsel, ' and उत्साह ' the force of energy.'
- —ll. 19-20. 'Oh! the property of those who are bereft of support through the failure of issue (lineal descendants) passes over to another, at the decease of the original progenitor (from whom in a direct line the family is descended).
- P. 222. ll. 1-2. These lines refer to Vishnu. कल्पान्तदुःस्या 'being in a distressed state at the end of the Kalpa (the time of general deluge). उन्हें 'was uplifted or drawn out.'
- —II. 3-4. पर: 'enemy.' 1. 4. 'For he (an enemy) and a disease, when growing, are regarded by the wise, as the same '(in their fatal effects), i.e., if their growth be not checked in time, they will prove very injurious.

- —II. 6-7. Said by the bards to Aja, at the time of announcing to him the time of rising. त्वत्प्रशोषप्रयुक्तां 'employed to rouse you from sleep.'
- —l. 10. सर्वतोमुखं 'having faces in all directions, 'because' he was चतुर्मुख.
- —II. 12-13. स = हिमालय:. पितृषां मानसी कन्यां 'the girl was mental creation of the Fathers' (created by virtue of their desire, and not by the ordinary means.)
- ---1. 14. नव इव चिरेणापि 'my grief is, as it were, new, although so many (12) years have since then elapsed.'
 - --l. 18. असी Hanumat.
- ---Il. 22-23. The Jumna and the Ganges, having respectively black and white waters, seem to provide for each other black aloe and sandal ointment.
- P. 223. Il. 1-2. वयो &c. 'the resemblance between Ràma and the two (Lava and Kus'a) differing only in age and dress, 'i.e., they two and Ràma resembled in every respect except age and dress. नाक्षकंपं व्यक्तिष्ठत 'stood without the twinkling of their eyes, 'stood fixing upon them a steadfast gaze.
- —l. 5. मस्तः सुतः Bhîma. दश्चितविकियं 'who had shown a change in mind, 'i.e., emotion of anger.
- —ll. 9-10. तद्योधाः 'his warriors.' L. 10. 'On grounds covered over with excellent hides of antelopes and surrounded by vines.'
- ं—1. 11. श्रुतमधिगम्य 'having acquired a sound knowledge.' शरीरजन्मन: रिपून् Desire, Anger, Avarice &c., the six passions.
- —l. 12. 'They soon, bring upon Wealth the stigma (ill-repute) of unsteadiness,' i.e., wealth leaves such persons and becomes liable to be called पाला.

- —II. 18—17. प्रियभाषा 'for the most part kind. I. 17 the flavour (interest) of which is unchanged (unabated) either before or afterwards, ' i.e., which is at all times equally pleasing.
 - —l. 19. न संस्थास्यते 'will not stop, 'will be accomplished.
 - —ll. 20-21. सीतां obj. of द्रष्टुं. उपाकंस्त : proceeded towards the sea-shore.
 - —ll. 22-23. The past participles are used as abstract nouns. l. 28. Lankà (with so many jumbled noises) produced a noise resembling that in the city of Indra.
 - —ll. 24-25. 'The son of the Wind was for a time pleased at the sight of Ravana being afraid. of whom, the thousandeved (Indra) ceased from fight.
 - —ll. 26-27. यावदर्थपदा 'having words just enough to convey the meaning,' not using many words.
 - —1. 28. अखिलीकृत्य 'without having made powerless.'
 - P. 224. ll. 2-4. मोपयध्वं भयं 'do not entertain fear.' महेंद्र name of a mountain. धैर्यमाधिषत 'their hearts took courage.'

LESSON XXX

- P. 230. l. 19. नरपतिप्रबोधनार्थं, i.e., to turn the eyes of the Princes which were fixed upon the king, to the Chandala girl who was being ushered in.
- —II. 26-27. अनाश्रवासीत् 'did not mind it,' turned s deaf ear. समगिरेतां 'pledged their word,' 'vowed.'
- P. 231.1.5. प्रतिविधाय तिष्ठत्सु 'having adopted measures against the possible schemes of the king.'
- —II. 7—8. बतंबते 'maintains himself, 'lives on elephants killed by himself. I. 8. 'A great person, who, by his prowess, humbles the world, does not forsooth wish for his own sustenance from others.'

- --!!. 9-10. अस्तरां 'so as to be beyond calculation' in countless numbers. अत्र 'in this battle.'
- —l. 13. The idea is that a warrior, having recourse to mild or soft means (such as forgiveness) should accomplish his object, just as a lamp sucks oil by means of the soft wick which intervenes, but for which the flame would be at once extinguished.
- —II. 14-15. शक्ति 'strength' and 'the three regal powers.' वाड्गुण्य 'the six expedients.' अंगानि 'limbs' and 'component members of a State.'
- —l. 19. मा कस्यचिदुपस्कृथा: 'do not prepare (for me) many articles of food 'such as condiment, spices &c. (दृश्यपेय-भोज्यादिक किमपि मा कुछ).
 - —1. 25. वदमान: 'shining forth' (भासमान:).
- P. 282. ll. 2-3. व्यवहर्तुमिभयोक्ष्यते 'will endeavour to go to a court of law.' कौपीनावशेषं &c. 'reduce him to absolute indigence.'
- —1. 7. 'He with his (left) arm (always) raised up, lifts his right arm in this direction conformably to greet me.'
- —ll. 10-11. 'He, void of pride always shows (to the world) his servants, as if they were his dear friends, treats his friends with a respect common to his nearest relations, and his relations as if they were vested with important authority.'
- —ll. 14-15. कृतपूर्वसंविद् &c. 'who had previously formed a plot for the accomplishment of their scheme.' समयोपलभ्यं 'to be got at the time of the departure of Aja.'
- —ll. 16-17. Said by Arjuna to S'iva. संविदामीश 'lord of faculties.' l. 17. विरोध्य &c. 'Of those who, through folly, become hostile, but afterwards become submissive.'
- —ll. 18-19. शान्तिमधिकृत्य asked the preceptor 'with reference to some expiatory rite for averting the evil.' स्वतं 'resulting in good.'

- —Il. 22-28. WYG: 'the Chedi king.' l. 28. 'It is not probable that the lion (Krishna) will humbly crouch for fear of an attack.'
- —ll. 24-25. 'He had scarcely mastered the characters of the alphabet written on the writing-tablet, when he enjoyed all the fruits of political instruction from his association with men advanced in knowledge.'
- —ll. 26-27. उद्धिश्यामसीमा 'having the ocean for its dark boundary,' i.e., as far as the very ocean. नगर &c. 'having arms as long as the bar of a city-gate,' which is both long and massive, and hence indicative of great muss cular strength.
- P. 288. ll. 5-11. Describe the As'oka garden of Ràvana, छतां नतंयमानवत् 'as if making the creeper dance to the breeze.' संत्रस्ताः 'afraid of Ràvana.' नायासयन्त 'did not interfere with or affect, 'each coming round in due rotation. स्मरात 'being love-smitten.'
- —Il. 13-14. The elephant, with his body tossed up and hence imitating the lord of mountains about to dart up into the sky, made the driver get on himself, who placed bis foot on the foot of the elephant slightly bent.

.CHOICE EXPRESSIONS AND IDIOMS

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स दैवाधीनः कृतः, यद्भावि मद्भवतु इत्युक्त्वा परित्यक्नः 'he was abandoned to his fate.'

तव निर्णये स्थास्यामि, तव निर्णयः प्रमाण 'I shall abide by (bow to) your decision. 'प्रतिज्ञां-अभिसम्घां-पालयति 'abide by his promise.'

यथाशक्ति, यावच्छक्यं 'to the best (utmost) of one's ability, 'all that one can do. as far as possible.

बहुकौतुकः स देशः 'the country abounds in curiosities.'

पंचवर्षदेशीयः 'about five years old,' मध्याह्नप्रायः-कल्पः समयः 'it is about noon.' 'कि कर्तुमुद्यतोसि, किकार्यव्यग्रोसि, किमारंभस्त्वं 'what are you about.'

स सर्वेषां मूध्नि तिष्ठिति 'he stands above (at the head of) all. 'अदत्तावकाशो मत्सरस्य 'above envy.'

सा दारुणा प्रतिज्ञा लोके प्रकाशतां गता-प्रकाशीभूता 'the dreadful vow became known abroad.'

श्न्यमनस्क, शून्यहृदय, हृदयेनासित्रहित, विगत चेतन 'absent mindea.' कृतमेतादशेन असंगतेन प्रलापेन 'do not talk so absurdly.'

मनोरथानामगतिनं विद्यते 'nothing is inaccessible to desire. '

मरणं प्रकृतिः, विकृतिर्जीवितमुच्यते 'death is nature, life is but

भावमनुप्रविश् accommodate oneself to the will of.'

एकचित्तीभूय 'with one accord.' यदृच्छया, स्वयंस्वेच्छात: 'of one's own accord.' तद्वचनानुसारेण-नानुरोधेन 'in accordance with his words.' अनुज्येष्ठं 'according to seniority.'

राजेति का मात्रा-गणना मम 'of what account (consideration) is king to me '(I defy him).

दैवहतक, दाधदेवं, हतदेव ' accursed or wretched fate."

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बलवती शिरोवेदमा मां बाघते 'I am suffering from a bad strong headache.'

भवतोऽविनयमन्तरेण प्रिगृहीतार्था कृता देवी 'the queen was made acquainted with your immodesty.'

ते स्वकर्म साधु निरवाहयन्-आचरन् they acquitted themselves well.' शासने तिष्ठ मर्तुः 'act up to your master's orders.' लक्ष्मीभूमिकायां वर्तमाना 'acting the part of Lakshmi. 'कुरु प्रियससीवृत्ति सपत्नीजने 'act the part of a dear friend towards your rivals.' मनो-वाक्सायकर्मभि: in action, thought and speech' (in thought, words, and deed.)

कुशाप्रबृद्धिः 'acuteness (sharpness) of intellect. '

यथाकालं व्यवहर adapt your conduct to cirumstances. ' तस्यैक-देश: अभिनेयार्थ: कृत: 'a portion of it has been adapted to the stage.'

लक्ष्मीं तनीति adds to the lustre of. ' गंडस्योपरि पिटिका संवृत्ता, अयमपरो गंडस्योपरि स्फोट: this is another evil to add to the first ' (lit. 'a pimple has grown upon a boil').

मधुरालाप, प्रियंवद 'of agreeable address.' अदत्तबाहचनामा लेखः 'a letter without any address upon it.' दत्त-लिखित-मद्बाहच-नाम पत्रं प्रेषय 'send the letter to my address.'

आमंत्रयस्य-आपृच्छस्य सहचरं 'bid adieu to (take leave of, bid farewell to) your friend.'

सर्वविश्वभेष्वस्थातरीकरणीया 'she should be admitted to all confidential matters.' तस्या विकारो विलंबाक्षमः 'her illness admits of no delay.'

वयोवृद्ध, प्रवयस् 'advanced in age.' ज्ञानवृद्ध 'advanced in knowledge.'

मम छिद्रेण लब्बावकाशः taking advantage of my weak point.' वसन्तसमयावतारः मधुत्रवृत्तिः 'advent or setting in of spring.' क्लेशलेशैरमिन्न 'not affected by the slightest fatigue.' क्लेशलेशैरमिन्न 'affected by a devil.' अनेकव्याध्युपसुष्ट 'affected

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by many diseases. न नः किचिच्छिद्यते 'our position is not in the least affected (it does not affect us in the least).' इतककलहं इत्वा 'affecting a quarrel.' मम वचसा तस्य हृदयं इबीभूतं, मम वचस्तस्य हृदयं दृढं पदं लेभे 'my words deeply affected his heart.' पण्डितमन्योसी' he affects learning.'

दो नयो प्रकृतार्थं गमयतः 'two negatives make one affirmative. इति वार्ता प्रसृता 'such a rumour was afloat.'

अनुपूर्वशः 'one after another.' वृक्षं वृक्षं सिचित 'waters tree after tree.' स पितामहनाम्नाऽभिषीयते-आहूयते 'he is called after his grandfather.'

प्राप्तव्यवहारदश 'come of age.' षोडशवर्षवयोवस्थामस्पृशत् 'he reached the 16th year of his age.'

अस्मिन्विषये सर्वेषां तेषामैकमत्यम् 'they all agree (there is a unanimity) on this point.'

शरसन्धानं कुर्वन् 'taking aim with his arrow.' क्यानिविष्ट-कारण गम्यते 'where are you going without any definite aim.'

बातमासेव् to take the air, 'प्रकाशता गम् 'take air ' अवलेप-मुद्रा an air of conceit, 'निकृतिमवात्मानं संदश्ये 'with the air of one who is offended.' गगनकुसुमानि-खपुष्पणि-चि, मनोराज्य-बिजमणं कृ 'to build castles in the air.'

अकस्मात्, सहसा, एकपदे 'all of a sudden.' एतावान्मे विभवो भवन्तं सेवितुं 'this is all I can do to serve you.' जीवितसर्वस्वं 'all-in-all of one's life.' एवं पिण्डीकृत्य महचं विश्तित रूपकान्देहि 'give me 20 rupees in all.' सर्वे मिलित्वा सप्त वयं 'we are 7 in all.'

इयं कथा मामेव लक्षीकरोति 'this story alludes to myself.'

क्षीणभूयिष्टायां क्षपायां 'when the night had almost worn away.' अधुना प्रभातप्राया-कल्पा रजनी 'it is almost dawn now.' मृतप्रायकल्प 'almost dead (all but dead)'.

बन्या गतिर्नास्ति, अन्यच्छरणं नालोक्यते 'there is no alternative course, help).'

एव तव वससो निष्कर्वः -- पिण्डितोर्यः ' your whole speech amount

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to this (this is the purport or sum and substance of your speech).'

अराजके जनपदे 'when the country is in a state of anarchy.' जन्मदिवस: 'anniversary of birth.' मृततिथि: 'anniversary of death.'

भवतु-तथा-इति स प्रत्युवाच 'he answered very well', इदं में इष्टिसिद्धये कल्पेत' this will answer my purpose, 'will do for me.

चिन्ताविषघ्नोऽगदः 'an antidote against anxiety.' विषवैद्यः, जांगुलिकः 'a dealer in antidotes.

व्याजस्तुति: 'apparent praise.'

अस्मित्रर्थेऽत्रभवन्तं प्रमाणीकरोमि, अत्र भवान् प्रप्राणं ' I appeal to your honour in this case.'

साक्षी नोपतस्थौ 'the witness did not appear.' शोभनाकृति, सुभगाकृति, चाहदर्शन, पेक्षणीय 'good in appearance.' तव कथा सत्येव प्रतिभाति-अवभासते 'your story has an appearance of truth.'

सुलार्थे विषयशब्दं न प्रयुजते 'they do not apply the word विषय to happiness.' द्वितीयगामी न हि शब्द एष नः 'this our title does not apply to any one else.' कोऽगरी नियोगीनुष्ठीयतामिति प्रार्थयामास 'he applied for further orders,' वयं स्वकर्मण्य-भियुज्यामहे 'we apply ourselves to our work.'

संकेतं-समयं अनुरूध्यस्व-अनुपालय 'keep your appointment or engagement.' देवि सामयिका भवाम: 'Queen. let us keep (to) our appointment or engagement,' let us be punctual.

तीक्ष्णमित 'of quick apprehension.' मंदथी, स्यूलबुद्धि 'of dull apprehension,' 'dull-headed.'

पस्तावसदृशं, प्राप्तकालं, कालोचितं, समयानुरूपं 'appropriate to (fit for) the occasion.'

न ते वचोऽभिनन्दामि ' I do not approve of your speech. ' (your speech does not commend itself to me).

युवानो विस्मरणशीला: 'youths are apt to forget.' बरिस्नेहः वापनंकी 'over-affection is apt to suspect evil.'

लोके गुरुखं विपरीतता वा स्ववेष्टितान्येव नरं नयन्ति 'man is the architect of his own fortune' (the fortunate circumstances of our lives are of our own making).

बध्नाति में चक्षण्चित्रकृट: 'the Chitrakûta mountain arrests my eye.'

अव्याजमनोहरं-अकृतिमलावण्यं-निसर्गरमणीयं वपूः 'an artlessly (naturally) lovely body.'

गणास्तावत्तस्य नैव विद्यन्ते 'as for merits, he has none.' शीघामिति सुकरं 'as for doing it quickly, it is easy.' पितेति मा स मानयति as a father he respects me.'

वेलोपलक्षणार्थं 'to ascertain the time.'

कस्मिन दोषं निक्षिपामि, कं दोषपक्षे स्थापयामि 'to whom shall I ascribe the blame ' (on whom shall I lay the blame). पापकर्म तस्य संभाव्यते 'a sinful deed is ascribed to him.'

भरमी-भरमसात् क 'to reduce to ashes.' भरमीभ 'to be reduced to ashes.'

तस्य वदनं हर्षोत्फूल्लं बभौ 'he had a cheerful aspect.' सर्व विपयसि यातं 'all things wore a different aspect.' उदगिभमुखं मे गृहं 'my house has a northerly aspect.'

कवियश: प्रार्थी 'aspiring to the fame of a poet.' दूराह्ढा:-दूराधि-रोहिण: उत्सर्पिण: खल एते मनोरथा: 'these are, indeed, high aspirations' (ambitions, soaring desires).

मृगा मृगै: संगमनुवज्रन्ति '.deer associate with deer.'

कृतकं-मिण्या-मीनं 'assumed silence.'

इति मे निश्चयः, दृढं मन्ये 'I assuredly feel', 'I feel assured.' उपचारातिकमं-प्रणितपातलंघनं-प्रमार्ष्ट्रमयमारंभः 'this is an act to

atone (make amends) for the slighting of prostration.' लोकापवादो बलवान्मतो मे 'I attach great importance to public censure. 'नृषे सुदृढमनुरक्ताः प्रजाः 'subjects are firmly attached

to the king. युवतयो गृहिणोपदं यान्ति 'young women attain to the position

of house-wives. 3

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उदार-जार्य-नेपच्यमृत् 'richly or splendidly attired.' वैरथावः, विपक्षवृत्तः 'hostile attitude.'

आत्मन्यारोपितालीकाभिमानाः 'attributing to themselves false greatness.

राजदर्शनं लेभे 'I had an audience of (interview with) the king' दर्शनान् ग्रहमिच्छामि 'I wish to be favoured with an audience.'

विषदुरपत्तिमतामुपस्थिता, जातस्य हि ध्रवो मृत्यु: 'destruction (death) awaits those that are born.'

चिकतं नृपस्य पादवंमुपैमि 'I approach the king with ause

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परोक्षे-क्षं 'behind one's back' (in one's absence). उर्वशी मत्यादेश: शिय: 'Urvas'î throws Lakshmî into the back-ground' (obscures, eclipses her).

सकलवचनानामविषयं-वर्णनविषयातिकान्तं-मोघवर्णनप्रयत्नं-तत्स्थानं 'the place baffles description.'

ते कुलस्याधयः 'they are a bane to the family!

इति समयः कृतः 'such a bargain was struck.' अपि न, अपरं न 'into the bargain.'

तिस्मन्नवसरे तेन धीरं विकान्तं 'he bore himself bravely on that occasion.' चित्ते अवध्, मनसि क्र, अनुस्मृ 'bear in mind.' शोकवर्ष पा गमः 'bear up under grief.'

सीतादेव्याः कि वृत्तं 'what became of the queen Sîtà?' what was Sità's fate?

अापतन्ति हि संसारपथमवतीर्णानामेते वृत्तान्ताः 'such incidents befall worldly persons. '

अश्वतपूर्व 'not heard before.'

लतान्तरित-लताव्यवहित विग्रहः 'concealing or hiding his body behind creepers.'

म्हभंगं क 'to bend the brow.' स'पुनरिप स्वकार्ये मनो बबन्ध-व्यवस्यत् 'he bent his mind again to his task.' भवन्ति नम्प्रास्तरब-फलाममै: 'trees bend down under the load of fruits.' कृतनिक्यय: .

BY

वृहनिश्चय, कृतसंकल्प, विहितप्रतिञ्च 'bent on.' परस्परवधोद्यती 'bent on (killing) each other.'

आनन्दपरवशः, आनन्देन विगतचेतन इव भूत्वा 'beside oneself with joy.' अप्रास्ताविकं, अप्रस्तुतं, अप्रासंगिकं, अप्रकृतं एतत् 'this is beside the question, irrelevant, does not bear on the matter in question.'

अस्ति मे विशेषोऽद्य 'I am (feel) better to-day.' अभिभू-अति रिच् pass. 'to get the better of.'

दुर्गम, दुर्जेय, दुर्बोध 'beyond comprehension.' आयाधिकं व्ययं करोति 'he lives beyond his means. 'स श्रुतिपयं अतिकान्त:-व्यतीतः 'he went beyond hearing. ' गर्भेश्वरः 'rich from his birth.'

न मनागिष न स्तोकांशेनाधि 'not a bit, not in the least.'

मृत्पिडबुद्धिः ' a block-head, elod-pated.'

समेत, संहत 'in a body.' आसन्नपरिचारक: 'a body-guard.'

मिन्नोष्ट्या विप्रससार वंश: 'the family branched off into 8 parts.'

साहसे श्री: प्रतिवसित 'fortune favours the brave.'

प्रभाता रजनी 'the day broke, it was day-break (dawn).' विच्छेदमाप कथाप्रबन्धः 'the story has suffered a break.' सम्याः स्वं स्थानं प्रतिजग्मः 'the assembly broke up.' तस्याक्ष्णोः प्रभातमासीत् 'the day broke upon his eyes.'

कि बहुना 'to be brief, in short.'

हर्षरोमांचित-पुलकित-कन्टिकत-तनुः ' his body bristling or thrilling with joy. '

तस्याः सहसा प्रावर्तताश्रुवारा 'she burst into tears.' संभूय प्रशंसागिर उदितष्ठन् 'there was a burst of applause.'

अप्रस्तृतं किमिति अनुसन्धीयते 'why do you beat about the bush?' ध्हवाणि परित्यज्य अध्हवनिषेवणं नेष्टं, अध्हवाद् घ्हवं वरं; वरमध कपोतो म क्वो मयूरः or वरं तत्कालोपनता तित्तिरी न पुनर्दिवसांतरिता मयूरी 'a bird in the hand is worth two in the bush.'

अनुदिवसं-दिनं, दिने दिने 'day by day.' शतशः 'by hundreds.' एकैकशः आन्यूब्येण 'one by one.

C

COM

प्रयत्नसंविधत: 'brought up with care.' निपुणमन्विष्य 'searching with care.' अधुनाहं वीतिचिन्त: 'I do not care now.' न कामवृत्ति-र्षचनीयमीक्षते 'a self-willed person cares not for blame.' प्रतिपात्रमाधीयतां यत्न: 'let care be taken of each character.'

प्रस्तुतविषये, प्रकृते 'in the case before us, in the present case.' तेन हि 'if such be the case,' well then.

कि मिष्टिमिन्नं खरसूकराणां 'why cast pearls before swine.

ज्वलनमुपगतं-अग्निदीप्तं-गेहं 'the house caught fire.' कर्मगृहीत, रूपाभिग्नाहित, लोप्नेण गृहीत 'caught in the act (red-handed).'

किन्नरिमथुनं यदृच्छयाद्राक्षीत् 'chanced to see two Kinnaras.' घुणाक्षरन्यायेन 'by a happy chance.' स मया समापत्तिदृष्टः 'I chanced to see him, I accidentally met him.'

स्वभावो दुरतिकमः 'nature can't be changed.' क्षीरं दिधभावेन परिणमते, दिधभावमापद्यते 'milk is changed into curds.'

हस्ते निक्षिप् or समर्पय् 'give in charge of.' अयं जनः कस्य हस्ते समिपतः-निक्षिप्तः 'in whose charge has this person been given.'

समाश्विसिहि, घैर्यं निघेहि हृदये 'be of good cheer, or cheer up, take courage.'

इत्यं or एवं गते-सित 'under these circumstances,' 'such being the case.' दुर्गत, दुर्दशापन्न, दु:स्थित 'in bad circumstances.' येन केनापि प्रकारेण 'under any circumstances.' 'any how 'यथावसर, यथाकालं 'according to circumstances.'

अतिभूमि गतो रणरणकोऽस्याः 'her anxiety has reached its climax', or the highest pitch.

निमिमील नरोत्तमप्रिया 'the king's beloved closed her eyes in death.' अद्य निर्वातं नभः 'it is close to-day.'

मृत्युमुखान्मुक्तः 'rescued from the clutches (jaws) of death. यद्भावि तद्भवतु 'come what may.' यद्भावि तद्भवतु शुभमशुमं वा 'come harm, come good.' प्रकृतिमापद्, संज्ञां-चेतनां-लभ् or प्रतिपद्, प्रकृती स्था 'come to oneself, regain consciousness, comes to one's sense.' आगाभिनि सोमवासरे 'on the coming Monday: '

CON

तौ सुलशियतं पृच्छ ' ask her whether she has had a comfortable aleep. 'रात्राविप निकामं शियतव्यं नास्ति ' I can't sleep comfortably ' even at night.'

दीषिकावलोकनगवाक्षगता 'sitting at a window commonding (the view of) a well.' आकृतिविशेषेष्वादरः पदं करोति 'good forms command respect.' पदं हि सर्वत्र गुणैनिधीयते 'merits command notice or attention.' तनवाग्विभवोपि सन् 'though I have no command of language' (though possessed of scanty powers of speech or description). तं वाग्वश्येवानुवर्तते 'he has command of language.'

इबं वृत्तं लेख्यं-पत्रं आरोपय, पत्रे निवेशय 'commit this matter to writing.'

जरमाभिः सहैककार्याणां 'who have made common cause with us.' सहाध्यायिन् 'a companion at school' 'a fellow-student.

समदुः तसुख: 'a companion in joy and sorrow.'

अहमहमिकया प्रणामलालसाः 'competing with one another to saluta first.'

अभिनंख ब्रवीत 'says or writes after presenting compliments.' ज्यवनाय मा प्राप्तपातय or मदीयो नमस्कारो वाच्यः 'give my compliments to Chyavana.' उपचारपदं 'complimentary saying.'

स नाचापि पर्यवस्थापयति-संस्तंभयति आत्मानं 'he does not yet compose (collect) himself.'

महदपि राज्यं न ने सौस्यमाबहति 'even my large kingdom does not conduce to my happiness.'

अपि रहयते त्वया रहस्यनिक्षंप: 'have you kept the secret confided to you.' विश्वतस-विश्वभ-पूनिः स नम 'he is my confidant.' विश्वंग-स्थाने मन् 'to take into confidence.'

प्रसवकालः, प्रसवावस्या 'confinement of a woman.' प्रस्ता or प्राप्तायसवा तद्वार्या 'his wife is confined (is in child-bed).

दिख्या मुत्तपृत्तदर्शनेन आयुष्मान्वर्षते 'you are to be congratulated upon seeing your son's face,' or 'I congratulate you upon seeing &c.'

CRE

प्रसन्न: उपपन्न: ते तर्क: 'your conjuncture is clear (you have zightly conjunctured or guessed).'

अ्गिनसास्कुर, ज्वलनाय तमपंय 'consign to the flames.'

तस्याधरणं वचसा न विसंवदन्ति 'his conduct is not inconsistent with his words.' स्वार्थाविरोधेन 'consistently with their own interest.' अभिरूपभूषिका परिषद् 'an assembly mostly consisting of learned men.'

तस्य वचिस दुराशयं मा कल्पय-आरोपय 'do not put a bad construction upon his words.'

तत्परतयैव वेदान्तवाक्यानि योजयन्ति 'construe Vedàntic sentences as referring to it.'

जनहितयपि तावत् स्वया चिन्तनीयं-मनिस कार्यमेव-अवेक्षणीयं 'you must also consult public good.' स्वहितपरायणो मा भू: 'do not consult (be intent on) your good alone.' सांवत्सरिकै: संवाद्यताम् 'let astrologers be consulted.'

गुरुः प्रहर्षः प्रबंभूव नात्मनि, वपुषि न ममौ 'he could not contain his great joy.'

तेन हचस्य गृहीतार्था भवामि 'if so, I shall know its contents.'
यथावकाशं, कार्यांतरान्तरायमन्तरेण 'when it suits one's convenience.' अन्यदार्थातिपातमन्तरेण-कार्यान्तराविरोधेन-भवान् कदा मया
द्वरद्वयः 'when may I conveniently see you.'

अनम्पन्तरा वयं भदनगतस्य वृत्तान्तस्य 'we are not conversant with love-matters.'

प्राणव्ययेनापि 'even at the cost of one's life.'

त्वहचनप्रत्ययात् 'counting upon your promise.'

आ-समा-श्वस् 'to take courage. धैर्यं आस्था धैर्यं अवलंब् or अवष्टम्, धैर्यावष्टमं क्र 'to summon courage.'

कथाप्रसंगेन, कथायोगेन. ~ 'in the course of conversation.' कालक्रमेण, गच्छता कालेम, दिनेषु गच्छत्सु, गच्छित काले 'in course of time.' गत्यन्तराभावात्, अनन्यगतिकत्वात् 'there being no other course.'

भा त्वत्तो लब्बोदः 'he is your creature' (owes his rise to you)

DEL

एते संकल्पा मम प्रादुरासन् or आसीत्-समभूत् मे मनसि 'these thoughts crossed my mind (occurred to me).' मम दर्शनपथमागतः, नयनविषयमवतीर्णः 'he crossed my sight.' व्यत्यस्तभुजः 'with the arms crossed.' व्यत्यस्तपादः 'cross-legged.'

सर्वेऽस्य प्रयत्नाः सफलतां ययुः-फलिताः 'all his efforts were crowned with success.'

आचारपुष्पग्रहणार्थं 'to take flowers as is customary.' आचारं प्रतिपद्यस्व 'make the customary bow (salutation).'

मर्मेच्छिद्-भिद्, मर्माणि कृन्तत् 'cutting to the quick.' महच-नमाक्षिप्य 'cutting short my speech.'

D

तस्योत्साहभंगं मा कृथा: 'do not damp his energy.

आतुरो जीवितसंशये वर्तते 'the patient is in a dangerous state.' अन्धं तमः, सूचिभेद्यं तमः 'pitchy (blinding) darkness.' सन्तममं

'all pervading darkness.'

हाहानिनादेन दिशो बिधरयन्तः 'deafening all directions with cries of alas.'

स्वासुभिभंतुरानृष्यं गतः 'he paid off the debt of his master with his life.'

पश्चिमे वयसि, परिणतवयसि 'in the decline of life', 'in declining years.'

दूरगतमन्मधा सा, अतिभूमि गतोस्या अनुरागः 'she is deep in love, far gone in love.'

मम विकार: परिच्छेदातीत: 'my anguish transcends definition.'

एकस्य मूल्येन व्ययः शुध्यति, सर्वा व्ययशुद्धिः संपद्यते 'all expenses are defrayed out of the proceeds of one.'

वैद्ययत्नपरिभावी गदः 'a disease which defies medical efforts. ' दीर्घसूत्री विनश्यति 'delay is dangerous.'

अवसुधां तस्य हस्तगामिनीमकरोत् 'delivered the earth to him.' लेखं तस्य हस्तं प्रापियच्यामि 'I shall deliver the letter into his 'hand.'

DIS

सर्व दैवाधीनं-आयसं 'everything depends on fate.' मया प्रायोपवेशनं कृतं विद्धि 'depend upon it, I shall starve myself to death.' असंशयं, नियतं, नूनं, खलु 'depend upon it,' 'to be sure.' निमित्तसन्यपेक्ष 'dependent on a cause.'

विषण्ण, मुक्तावयव 'depressed in spirits.' 'dejected.'

सर्वजनस्योपहास्यतामुपयान्त 'are derided by all,' 'become the laughing-stock of all.'

तस्याः श्रीर्वचनानामिवषया 'her beauty can't be described.' सविस्तरं, सविस्तरेण, विस्तरतः-शः, सुविस्तरं 'in detail,' at length, exhaustively.

सा पुषोष लावण्यमयान् विशेषान् or मनोहरं वपुः, प्रचीयमानावयवा 'she developed her lovely limbs.'

क्षुण्णाद्वर्त्मनो रेखामात्रमपि न व्यतीयुः 'did not deviate even a line (an inch) from the beaten path.'

नाहमात्मविनाशाय वैतालोत्थामनं करिष्यामि 'I shall not raise a devil for my own destruction.'

पुत्रमंकान्तलक्ष्मीकाः, गुणवत्मुतरोपितश्रियः 'having devolved their property upon their sons.'

लुप्तार्थं वचनं 'a dead letter.' अशाम्यं वैरं 'deadly enmity.' स लोप्टघातं हतः 'he was pelted to death.'

अव्यतिरिक्तेयमस्मच्छरीरात् 'she is not different from my body (myself).'

विषमपदिवर्माशनी टीका 'a commentary explaining difficulties.' आत्मन्यप्रत्ययं चेतः 'the mind feels diffident of itself.'

अलमप्रासंगिकेन or अप्रसंगेन, प्रकृतमेवानुसन्धीयतां 'enough of digression.'

चर्क्षाविषयातिकान्तेषु-नयनपथातीतेषु-अन्तरितेषु-अदृष्टिगोचरेषु-अन्तिहितेषु-कपोतेषु ' the pigeons having disappeared.'

कर्तव्यानि दु:खितैर्दु:खनिर्वापणानि 'the afflicted should disburden (ease) their grief.'

शिष्य उपदेशं मलिनयति 'a pupil spoils, brings discredit on, the instruction (given to him).'

DBA

प्रकृतं-प्रत्तुतं अनुसृ or अनुसन्धा 'to turn to the subject under discussion.' प्रस्तावः, प्रस्तुत-प्रकृत-विषयः, प्रस्तुत, प्रकृतं ' the subject under discussion.'

तपस्विव्यंजनोपेताः, तापसच्छयना, तापसरूपधारिणः 'disgursed as ascetics.'

निष्कारणो न्धु: 'a disinterested friend.'

मम द्रव्यस्य कथं त्वया विनियोगः कृतः 'how have you disposed of my money.' अहं त्वदधीनोस्मि 'I am at your disposal.' अयमर्थस्त्व-दायतः, अत्र भवान् प्रभवति 'this matter is at your disposal' कलहकाम 'disposed to quarrel.'

कि वो विवादवस्तु 'what are you disputing about,' 'what is the matter at issue.' वादग्रस्तोर्थ: 'a disputed point.'

अतिथिविशेषः 'a distinguished guest.'

एव तावदाक्षिपामि, अन्यतः संचारयामि 'I shall thus divert his thoughts.'

अन्तर्भेदाकुलं गृहं 'a house divided against itself.'

अपि कुशलं शिवं भवतः 'how do you do,' 'are you doing well. स्वां सुखं कुशलं पृच्छति 'asks you how you do.' देवीं सुखं प्रष्टुमागता 'she came to ask the queen if she was doing well.' अल निवंधन 'have done with, enough of, your importunity.' किमस्माकं स्वामिचेष्टानिरूपणेन 'what have we to do with watching the movements of our master.'

मनो में संशयमेव गाहते or आशंकते 'my mind is still in doubt.' नतोन्नतभूमिभागः, उत्झातिनी भूमिः 'ground having ups and downs.' 'uneven ground.' पातोत्पातः 'ups and downs.' नीचैगंच्छस्युपरि च दशा चक्रनेमिक्रमेण 'there are ups and downs in our condition (in life) as in the course of the wheel.' निपात्यतां-उच्छेद्यतां-असी प्रजापीडकः 'down with the tyrant.'

परिणतप्रायमहः 'the day is drawing to a close, ' 'it is about sun-set.' त्वया स्वह्स्तेनांगाराः काँचताः 'you have drawn down ruin upon yourself with your own hands.'

EFF

द्वीपिचर्मपरिच्छन्न: गर्दभ: 'an ass dressed in a tiger's skin.' नापलाय प्रचोदित: 'driven to do a rash act.' अविरलवारिधारासंपात:, पटुर्धारासार: 'a sharp driving shower.' किमुह्हिय भवानभाषते 'what are you driving at.'

मा भवानंगानि मुंचतु 'let not your spirits droop (flag), do not despair.' मुक्तैरवयवैरशियिष 'I slept with drooping limbs.' स्रंसते देहबंध: 'the whole frame droops down.'

जलबिन्दुनिपातेन कमशः पूर्यते घटः 'small drops make a pool.' संहियतामियं कथा 'let this matter (story) be dropped.'

अवसन्नप्रायाणि में गात्राणि, सीदन्ति में अंगानि, 'I feel ready to drop down.'

शिखी केकाभिस्तिरयति मे वचनं 'the peacock drowns my voice with his cries.'

E

श्रवणगोचरे तिष्ठ 'be within ear-shot महित प्रत्यूषे 'early in the morning.'

न परिहसामि, नायं परिहासस्य समयः 'I am in carnest. 'I am not joking.' परमार्थेन ग्रह 'take in carnest.'

लब्धं स्वास्थ्यं मया, अहं निर्वृतः, वीतिचितः ' E am at ease. ' जातो मयायं विशदः प्रकामं अन्तरात्मा 'this my soul is completely at ease.' यथाकामं, पर्याप्तं, प्रकामं 'at one's ease.' सुखसुप्त 'sleeping at ease.'

दन्तहर्षः 'setting the teeth on edge.'

फल् मूर्च्छ (1 P.) 'to take effect.' माहतस्य रहः शिलोच्चये न मूर्च्छिति 'the velocity of the wind has no effect on (prevails not against) a mountain.' मूर्च्छत्यमी विकास ऐश्वयमत्तेषु 'such changes of purpose take effect (grow strong) in persons intoxicated with sovereign power.' निशि मूर्च्छतां तमसीं 'of darkness thickening at night.' बजरं तपोबीयमहत्सु कुठं 'the thunder-bolt has no effect on those who have practised austere penance.' इति, एतदिश्वप्राय 'to this effect.' अर्थतः, बस्तुतः 'in effect.'

EXC

नृपस्तस्यां बद्धभावः, कृतानुरागः, प्रीति-भावं बबन्ध 'the king was enamoured of her,' 'fixed his love on her.'

शृणु में सावशेषं वच: 'hear my speech to the end (hear me 'out).' कत्याणोदक-स्वन्तं-भविष्यति 'it will end in good.'

अलमतिविस्तरेण 'enough of prolixity.' अलं-कृतं-परिहासेन enough of joking.'

कुतूहलेन तस्य चेतिस पदं कृतं 'curiosity entered his heart.'

मानमहंति, मान्य, पूज्यः 'he is entitled to respect.' स पुरस्कार-महंति 'he is entitled to precedence.'

परसु वासिहण्णु 'envious (jealous) of another's happiness.' ते परस्परयशःपुरोभागाः 'they are envious, jealous, of each other's fame.'

तुलया घृ '.to consider equal.' तत्कार्यं साधियतुमलं सः 'he is equal to the task.'

प्रतिशासनं 'sending on an errand.'

बन्धनभ्रष्टो गृहकपोतिश्चिल्लाया मुखे पतितः 'he has escaped one danger only to fall into another (has escaped Scylla to fall into Charybdis).' कयं कथमपि मुक्तः 'he narrowly escaped.'

भुरिक्षतां तां प्रेषय 'send her a good escort.'

अत्यन्तविलुप्तदर्शन 'disappeared for ever.' एकान्तनष्ट 'lost for ever.' असाञ्चबृत्ये गत, अत्यन्तगत 'gone for ever.' अप्रबोधाय सा सुरवाप 'she slept not to ever wake again (to wake no more).'

अब्रह्मण्यं, अत्याहितं 'Oh! an evil has befallen, 'alas, woe me. स सत्कारो मम मनोरथानामप्यभूमि: 'the reception exceeded even my expectations.'

उत्सर्गाः सापवादाः 'rules have exceptions.' अपवादैरिवोत्सर्गाः कृतव्यावृत्तयः 'as general rules are limited by exceptions.' अव्यभिचारी तद्वचः, इति लोकवादः न विसंवादमासादयति 'that saying has no exception.' प्रतिप्रसर्वः 'counter-exception.'

शिरःशूलस्पर्शनमपदिशन् 'pleading an excuse of headache.' अनामयापदेशन 'under the excuse of illness.'

FAR

स्वनियोगमशून्यं कुरु, अनुतिष्ठात्मनो नियोगं 'execute thy business, 'do thy duty.'

असी कमाद्यौवनभिन्नशैशवः 'his boyhood gradually expanded into youth.' हर्षोत्पुल्लनयनः 'with his eyes expanded with joy.'

भवतात्मा क्लेशस्य पदमुपनीतः 'you exposed yourself to trouble.' स कातर इति वाच्यतां गतः 'he was exposed to the charge of cowardice.' सा तण्डुलान् सूर्यातपे दत्तवती, आतपायोज्झितवती 'she exposed rice to the sun.'

कियताप्यंशेन, ईषस्, मनाक् 'to some extent.' सर्वथा 'to the fullest extent.'

लोकदृष्ट्या 'in the eyes of the public.' अक्षिगतोहं तस्य 'I am an eyesore to him.'

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मुखामुखि, संमुखं 'face to face.' पूर्वीभमुखं गृहं 'a house facing the East.'

वस्तुतः, तत्त्वतः 'in fact.' वस्तुवृत्तेन, परमार्थतः, तत्त्वतः 'as a matter of fact.'

संकटेप्विषण्णधीः 'his talent fails not in difficulties.' फले विसंवदित 'fails to give the fruit.' रमणीयोऽवधिविधना विसंवादितः 'a good appointment was made to fail by Fate.' तस्य धैयं न हीयते, न स्वलित 'his courage does not fail him.' पुत्राभावे 'failing male issue.' तस्य स्मृतिलोपः संजातः 'his memory ailed him. सन्तितिच्छेदः—लोपः 'failure of issue.'

अनिर्वेदः श्रियो मूलं 'faint heart never won fair lady.' सुदिनं 'a fair day or weather.'

पातोत्पातौ, व्यसनोदयौ 'rise and fall.' स लक्ष्यच्युतसायकोऽभूत् 'his arrow fell short of its aim.' तव महिमानमुत्कीत्यं द्वा संन्हियते 'words fall short in describing your greatness.

लुप्तप्रतिज्ञ, असत्यसंघ, भग्नप्रतिज्ञ 'false to one's promise.' अतिपरिचयादवज्ञा 'familiarity breeds contempt.'

को वृत्तान्तस्तत्रभवत्याः 'how fares it with her ladyship.'

FUL

नात्र मुनिर्दोषं ग्रहीप्पति 'the sage will not find fault with this.' दृष्टदोषा मृगया 'chase is found fault with.'

सहृदयः, सचिताः 'a man of feeling.' स नेतसः कस्य मनो न दूयते 'what man of feeling is not affected at heart.'

आत्मानं मृतवत्संदर्शयामास 'he feigned himself to be dead.' कृतकं कोपं कृत्वा 'feigning anger.' प्रमुख्तलक्षण, व्याजसुप्त, लक्षसुप्त 'feigning sleep.'

पर्याप्तमाचामति 'drinks (his) fill.'

तैः सोपराधी स्थापितः 'they found him guilty.'

उदार:-प्रथम: कल्पः 'a fine or fair proposal.'

म्हिलष्टमेतत् 'this fits well.'

सन्मुखासक्तदृष्टि: 'with his eyes fixed on my face.' आसकत-बद्ध-दृष्टि 'having the gaze fixed.' स्तिमित-अनिमेष-लोचन 'with a fixed look. ' मनो निष्ठाशून्यं भ्रमित 'the mind devoid of fixedness rambles.'

रंघान्वेषिन्, छिद्रान्वेषिन् 'seeking or finding flaws, or picking holes.'

सप्तमूमिकाः प्रासादः 'a palace having seven floors.'

हस्तौ समानीय, अंजिल बध्द्वा, कृताञ्जिलः, सां (प्रां) जिलः 'folding his hands together.' भूजाभ्यां तामापीड्य 'folding her in his arms.'

महतां पदमनुविधेयं 'follow (in) the foot-steps of the great.' पदबीं प्रतिपद्य 'following the path.' पुरस्कृतमध्यमक्रमः 'following a middle course.' दुःसं दुःसानुबन्धि, विपिद्धिपदमनुबध्नाति 'one misfortune follows another.' अतः कि प्राप्नोति 'what follows from this!' परस्तादवगम्यते 'what follows is understood.' ततस्ततः 'what followed next,' proceed. तद्यश्या 'it is as follows.'

शान्तं पापं, प्रतिहतं अमंगलं 'God forbid (forfend).' स्वनामत्यागं करोमि 'I shall forego my name.'

तीर्ण-पूर्ण-प्रतिज्ञः, पालितसंगरः, सत्यप्रतिज्ञः, सत्यवतः-संघः 'who has fulfilled his promise.'

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HAN

अधुना मुंच शय्यां 'get out of (leave) bed now.'

युद्धाय संनद्धाः or बद्धपरिकरास्ते 'they have girded up their loins for battle.'

शुचो वशं मा गतः, शोकाधीनः मा भूः, वैक्लव्यं सावलंबस्व 'do not give way to grief.'

ज्वलन्निव ब्रह्ममयेन तेजसा 'as if glowing with Brahmanic lustre.'

इति स्थात:, कृतनामधय:, दत्तसंज्ञ: 'he goes by the name of.' उमास्यां सा जगाम 'she went by the name of Umà.'

कि तया दृष्टचा, कोर्यस्तस्या दर्शनेन 'what is the good of seeing her.' अलं परिदेवनेन 'what good do you get by weeping.'

मृत्योर्मुखे वर्तते, कालालीढ:, मृत्युगोचरं गतः 'he is within the grasp of death. इदं च अशेषविद्याग्रहणसामर्थ्यं 'and this grasp of every (kind of) learning.' ममाशयं सम्यग्रहीतवानिस 'you have well grasped my meaning.'

आनन्दस्य परां कोटि-काष्ठां अधिगतः 'he was greatly delighted.' रोषात दन्तैर्दन्तान्निष्पिष्य 'grinding the teeth in rage.'

यौवनपदवीमारूढः, प्राप्तयौवनः, यौवनदशामापेदे 'he grew up to man's estate (attained majority). वत्सतरः महोक्षतां स्पृशति, महोक्षभावं श्रयति a calf grows into a large bull.'

तस्याः आबद्धधारमश्रु प्रावर्तत, उद्बाष्पे नयने जाते 'ears gushed' forth from her eyes in torrents.'

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चौर्यवृत्ति 'in the habit of stealing.' ज्ञातदुःख, दुःवशील, परिचितक्लेश 'habituated to distress.'

रेसामात्रमपि 'even a hair's breadth.'

सर्वनाशे समुत्यन्ने अर्घ त्यजित पण्डितः 'half a loaf is better than no bread.'

नियुद्धं, बाहुयुद्धं 'a hand-to hand fight.' एकतः-अन्यतः, एकं च-अपंर च 'on the one hand—on the other hand.'तु, तावत् 'on

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the other hand. ' सर्वया, सर्वत्र 'on all hunds.' दत्तहस्तावलंब ' given a helping hand. ' परंपरया आगम् ' to be handed down.'

त्रिशंकुरिवांतरा तिष्ठ 'hang between' (like Tris'anku).

आवेदयन्ति प्रत्यासन्नमानन्दं अग्रजातानि शुभानि निमित्तानि 'antecedent good omens are harbingers of coming happiness' (Cf. coming events cast their shadows before.)

अहो दारुणो दैवदुविपाक: 'Oh hard fate.' प्रवलक्षुधावसन्न 'hard pressed by hunger.'

तव मुखं कमलिश्रयमुद्धहति-आहरति- 'your face has the beauty of a lotus.'

संशयितजीवित: 'who hazards his life.'

धुरि कीर्तंनीय or प्रतिष्ठापयितव्य 'to be placed at the head of.' स सर्वेषां धुरि-मूध्नि-तिष्ठति' he stands at the head of all.' विसष्ठा-धिष्ठिता:-विसष्ठपुर:सरा:-प्रमुखा: पुरोगमा: 'headed by Vas'istha.'

वणविरोपणं तैलं 'sore-healing oil.'

मुस्थोसी, कुशलमस्य 'he is in good health ' पूर्ववत्-प्रकृतिस्थः समजायत 'became as healthy as before.'

किमस्मान् संभृतदोषैरधिक्षिपथ 'why do you heap accusations (calumnies) upon us.'

इति कर्णपरंपरया श्रुतमस्याभिः 'we know it by hearsay.'

सोत्साहं, सर्वात्मना 'with all one's heart.' सर्वात्मना तस्मिन्कर्मणि स व्यापृतः 'he has applied himself to the work, heart and soul.' यथेच्छं, पर्याप्तं, प्रकामं, निकामं 'to one's heart's content.'

दीर्ध-स्थुलस्थूलं-निश्वस्य 'heaving deeply.'

भूस्वर्गीयमानमेतत्स्थलं, भूलोकगतः स्वर्गः 'this is a heaven on earth. ' अहमतुपदमागत एव 'I shall be close upon your heels,' 'I shall just follow you.' जंघामवलंब 'to take to one's heels.'

विनापुरुषकारेण दैवं न सिध्यति 'God helps those, who help themselves.' का गतिः, किमन्यच्छरणं 'I can't help.'

हंत बीभत्समेवाग्रतो वर्तते 'yonder is indeed a hideous spectacle.' स त्वां बहुमन्यते 'he has a high opinion (thinks highly) of you.'

IMP

इपवः सिध्यन्ति लक्ष्ये चले 'arrows hit a moving mark.'

का कियती मात्रा तेषां मम, तानहं तृणाय मन्ये or तृणीकरोमि 'I hold them of no account.' वाचंयमो भव, वाचं नियच्छ, तूष्णीं जोषं आस्स्व 'hold your tonguc.' सर्वगामी-अव्यभिचारी अयं नियमः 'this rule holds good everywhere.' मुक्तग्रह-'letting go the hold.' रागः शुक्लपटे स्थायी भवति, 'red colour takes a firm hold on a white cloth.' स लोकस्य मन आददे 'he had a hold on the mind of the people (drew the mind of the people towards himself).' लेभेंतरं चेतिस नोपदेशः, अपलब्धपदो हृदि 'the advice took no hold (was not impressed) on the mind.'

तहचः तस्य हृदयममस्पृशत 'the words went home to his heart.'

चतुरः त्रराकान् विश्वासस्थाने घृत्वा 'retaining four hares as hostages.'

मानुषीं गिरमुदीरयामास 'uttered human accents.'

इति राज्ञां शिरसि वामपादमाधाय 'thus completely humbling the kings.'

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बहामायुज्यं प्राप्त:, ब्रह्मलीन:, ब्रह्मभूयं गतः 'becoming identical' (one) with Brahman.'

दुर्देवं, दुर्भाग्यं, मन्दभाग्यं, दैवविषयसिः-दुविषाकः ' ill luck.'

अम्मार्तकालात् 'from times immemorial.'

स महति जीवितसंशये अवर्तत 'he stood in imminent peril of death.'

अलं मेवया (स्नेहभणितेन) मध्यस्थता गृहीत्वा भण 'away with flattery, speak impartially.'

उन्नमत्यकालदुर्दिनं 'an untimely storm impends.' अनावृष्टिः सपद्यते लग्ना 'a drought is closely impending.'

निवंत्वपृष्टः or पुनः पुनश्चानुबध्यमानः स जगाद सर्व 'being importuned (pressed), he told all.'

INT

जातकी करणस्य मूर्तिरथवा शरीरिणि विरहन्यथेव 'Janakî is the Karuna sentiment or pang of separation incarnate.'

वाच्यतां याति, दोषमाजनं-दोषभाक्-दोषपात्रं-भवति. 'he incurs'

कि कथ्यते श्रीरुभयस्य तस्य 'the splendour of that pair is simply indescribable (what words can describe their splendour).

संभावनीयानुभावास्याकृतिः 'his dignity may be inferred from his form. 'आकृतिरेवानुमापयत्यमानुषतां 'her very form leads (one) to infer her being superhuman.'

अधरोत्तरव्यक्तिर्भविष्यति 'it will be clear who is inferior and who is superior.' ओजस्वितया सा न परिहीयते शच्याः 'she is not inferior to S'achi in majestic dignity.' न प्रतिच्छन्दान्परिहीयते मधुरता '(her) loveliness is not inferior to (does not fall short of) that in the picture.'

अमी विनोदनोपायाः संदीपना एव दुःखस्य 'these diversions will only serve to inflame grief.'

दर्पाध्मात, मदोद्धत, उत्सिन्त 'inflated with pride.'

निद्रावश-विषेप 'under the influence of sleep.' मूढ: प्रप्रत्यय-न्येयबुद्धि: 'a fool has his mind influenced by the convictions of others.'

पुरुषोत्तमे इति भणितव्य 'instead of saying on Purushottama.' अध्ययने आएब्धव्ये किमिति कीडिस 'instead of studying why do you play?' हर्षस्याने अलं विषादेन 'be not sorry instead of being (where you should be) glad.'

परोपकरणीकृत-भूत 'serving as the instrument of others.' उपकरणीभावमायात्यवंविषो जनः 'such persons become helping instruments.'

चक्रवृद्धिः 'compound interest.' सरला वृद्धिः 'simple interest. ' पंचकेन शतेन, पंचीतारं शतं 'inverest at five per cent.' दृष्टे मुच्माभिः कथारसस्यासेपसामध्ये 'you have seen how the interest of the story made me disgress.' स्वार्थपर स्वार्थदृष्टि 'looking

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to one's own interest.' अतिरमणीयं कथावस्तु 'the subject matter of the story is very interesting.' पक्षपातिमा आवामनयोः 'we two are (respectively) interested in these two.'

न चेदन्यकार्यातिपातः 'if it should not interfere with other duties.' अव्यापारेषु व्यापारं स करोति 'he interferes in matters not his own.'

मैनमन्तरा प्रतिबध्नीत 'do not interrupt him.'

काले काले, अन्तरा अन्तरा 'at intervals.'

श्रमसहिष्णु, जितश्रम 'inured to fatigue.'

नायमेकान्तो नियम: 'this is not an invariable rule.'

रामस्य दैवदुनियोगः कोपि 'it was a sad irony of fate in the case of Rama.'

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परिहासविजिल्पत, नर्भभाषित 'uttered in jest.'

अध्वसंजातखेदात् 'on account of the fatigue of journey. उत्थाय पुनरवहत् 'he resumed his journey.' सप्ताहगम्योऽध्वा 'it is only a week's journey.'

त्वगृहिनिविशेषमत्र वस 'stay here just as in your own house.' स्वपुत्रनिविशेष संविधित 'brought up just like one's own sons.'

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जानुभ्यां अवनौ गम् or पत 'go or fall on the knees.' जानु-दहन-द्वयस-मात्र 'knwe-deep.'

भ्रुकुटि बंध् or रच्, भ्रुवौ संकुच् or भिद् 'knit the eyebrow.' बृद्धिर्यस्य बलं तस्य 'knowledge is power.' तदाख्यमा भृवि पप्रये, स्टाल्यां जनाम 'became known by that name.'

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चिःताशतैबध्यमान अभिभूत 'labouring under hundreds of anxietics '

प्रतस्थे स्थलमार्गेण-वर्तमना 'proceeded by land. अस्रोक्षण 'with languishing looks.'

LIE

एष ते जीवतावधिः प्रवादः 'this talk will last through life.' कतिपमदिवसस्यायिनी योवनश्रीः 'the bloom of youth lasts for a few days.' कालान्तरक्षमा माला 'a garland capable of lasting for a long time.'

आगंलानिरुद्धं पक्षद्वारं 'the postern door was on the latch.' किमिति चिरायितं त्वया, वेलातिकमः कृतः 'why are you late.' मुहूर्तं तत् आस्तां, तिष्ठतु तावत् 'lay it aside for a while.'

विषयसुखनिरतो जीवितमत्यवाहयत् 'led a dissolute life.' चित्र-कूटयायिने वर्त्मनि 'on the way leading to Chitrakùta.' अयं पन्या नदीमुपतिष्ठते 'this way leads to the river.'

अनुदिवसं परिहीयसेऽङ्गै: 'you are growing leaner and leaner day by day' (you are gradually wasting away). मद-लेखया दत्तहस्तावलंबा leaning on Madalekhà's arm.' वामहस्तो-पहितबदना 'leaning her face on her left hand.'

त्र्यवराः साक्षिणो जेयाः 'there should be at least three witnesses.'

अस्मास्ववहीनेषु 'we being left behind.' शान्ते पानीयवर्षे 'when it left off raining.'

मुसमुपदिश्यते परस्य 'it is easy to advise or read lectures to others.'

लब्धावकाश, प्राप्तावकाश, निर्व्यापार, लब्धक्षण 'being at leisure.

परित्रायस्वैनां मा कस्यापि तपस्विनो हस्ते पतिष्यति 'secure her lest she fall into the hands of some ascetic.'

भूमिसात्कु 'to level to the ground.' दरिद्रसनतां नीत-गमित reduced to the level of the poor.'

मन्ष्याः स्वलनशीलाः 'man is liable to err.'

यदत्रावसरप्राप्तं तत्र प्रभवति भवती 'your ladyship is at liberty to do what befits the occasion.' बन्धे मोसे चाधुना सा ते प्रभवति 'now she is at liberty to detain or set you free.'

सर्वथा त्वभेवात्र दोषभाक् 'the fault lies with you entirely.' सही गामी अयं दोषः 'this fault lies with my friend.'

MAS

प्राणयात्र-वारणं-रक्षणं 'support of life.' सायुवृत्त 'leading a virtuous life.' दशान्तराणि 'the vicissitudes of life.'

अस्या हण्ड्या 'considered in this light.'

एवमगिंद 'this and the like.' यस्ते छन्दः, यद्भवते रोचले 'just as you like.' कामचार, स्वच्छन्द, स्वैरिन्, कामवृत्ति 'doing as one likes.' काम्ह्यः 'taking what form he likes.' यथाभिलियतं कियतां 'do as you like.' स'न तस्या रुचये बभूव 'he was not to her liking.'

अल्पावषय 'of narrow limit (scope).' तस्य यश इयत्तया परिच्छेतुं नालं 'no (definite) limit can be set to his fame.' न गुणाना-नियत्तया 'not through the limited nature of merits.'

यावदहं भ्रिये 'as long as I live.' वन्यकलै: शरीरवृत्ति निर्वेतंपेति 'lives on wild fruit.' स्मार्ते काले 'within living memory.'

राजकुले-राज्ञे-निविव् caus. 'to lodge a complaint,' 'to file a suit.'

नयनै:-दृष्टिमि:-पा,निध्यें 'to look intently at.' तत्साह्मामासं 'that looks like wantonness.' जनन्या मे योगक्षेमं वहस्व, जननीमवेक्षस्व-चिन्तय 'look after (look to the well-being, take care of) my mother.'

विगतासुर्बभूव, प्राणैरहीयत 'he lost his life.' मित्रैवियुज्यते 'he loses his friends.' उन्मागंगामी अभूत् 'he lost his way.' ज्युता-धिकार-अधिकारभष्ट 'who has lost his office. किंकतेव्यता-प्रतिपत्तिमूढ 'being at a loss what to do.'

उपनम्, उपस्था 'fall to the lot of. 'तव दु:खमुपनमेत् 'misery will be your lot.' कस्यात्यन्तं मुखमुपनतं 'to whose lot (share) does perpetual happiness fall.'

M

दोषमपि गुणत्वमुपपादियतुं 'so make the best of a bad matter.' जिंधमोदः 'hitting the mark.'

अप्रमुरिष्म आत्मनः, व प्रमवान्यात्मनः, गात्राणामनीशोहिम संवृत्तः ' I am not master of myself.' सकलशास्त्रपारंगतः, शास्त्रपारदृश्वा 'who has completely mastered all sciences.' गतोसि सर्वास्वायवा

MIS

विद्यासु परां प्रतिष्ठां 'you have attained perfect mastery over all sciences of arms.'

आवां प्रतिद्वंद्विनौ भवाव 'let us (two) make a match. 'दैत्येभ्यो हरिरलं 'Hari is a match for the demons.' अतीत्य-अतिकम्यवृत् 'to be more than a match for.' तुल्यप्रतिद्वंद्वि बभूव युद्धं 'it was well-matched fight.'

यिंकचित्करमेतत् 'it does not much matter.' कि तस्या वृत्तं कस्तस्या वृत्तांतः 'what is the matter with her.' कि मम तेन कार्य-कोर्थः 'what matters it to me.' सिन्नयानस्य अकिचित्करत्वात् 'proximity being not material.'

परिणतप्रज्ञ, कठोरधी 'of matured intellect.'

साक्तं मां निर्वर्ण्य 'casting at me a meaning look.'

प्रत्युद्+ या-व्रज्-गम्-इ 'go out to meet.' प्रत्युत्या, अभ्युत्या 'to rise to meet.' आपः संप्लवन्ते-संभिद्यन्ते 'waters meet.'

तस्य हृदयं स्नेहार्द्रीभूतं, स्नेहेनाभ्यष्यंदत 'his heart was melted with affection.'

मेधावि, धारणावत् 'having a retentive memory.' स्मृतिविषयतां-स्मृतिपयं-स्मर्तव्यशेषं-कथावशेषं गम् or नी pass. 'to remain only in memory.'

एको दोषो गुणसन्तिपाते निमज्जित 'one fault merges in a collection of good qualities.'

वित्त-मनो-व्यापार:-वृत्तिः 'working of the mind.' मनसि उत्-इ or उद्भू, बुद्धौ संजन् 'to cross or occur to the mind' आस्तां-तिष्ठतु-तावत् प्रथमः प्रश्नः 'never mind the first question.'

उत्कंठासाधारणंपरितोषमनुभवामि 'I feel pleasure mingled with regret.'

मार्गात् भ्रष्टः 'missed his way.'

गोत्रस्विलितं 'a mistake in calling by name.' तस्माद् गर्नभाद् व्याद्धिया-बुद्ध्या पशवः पलायन्तं 'animals run away from the ass mistaking it for a tiger.'

occ

आपातरमणीय 'good for the present moment.'

खल: सर्षपमात्राणि परिच्छिद्राणि पश्यति । आत्मनो बिल्वमात्राणि पश्य-त्रीप न पश्यति 'the mote thou seest in the eyes of others, but not the beam in thine own.'

तले तालं पश्यित, अणुं पर्वतीकरोति 'he makes mountains of mole-hills.'

अस्मात्स्थानात्पदात्पदमिष् न गंतव्यं 'don't move even a step further.'

कर्मणी गहना गतिः 'mysterious are the ways (working) rate.'

N

अपि ज्ञायन्ते ते नामधेयतः 'do you know their names.'

अस्य मातरं नामतः पृच्छयं 'I shall ask his mother's name.' नामग्राहं मामाह्रयति 'he calls me by my name.' वचनेन, वचनात् 'in one's name.' वाच्यस्त्वया मद्भचनात्स राजा 'say to the king in my name. मामुद्दिश्य तस्में सभाजनाक्षराणि पातय 'salute him in my name.'

मानुषतासुलमो लिवमा 'levity natural to mortals.'

दुर्जातबन्धः 'a friend in need (adversity).' स मुह्द व्यसने यः स्यात 'a friend in need is a friend indeed.'

मालती मुर्घानं चालयति 'Màlatî nods her head.'

ननु शब्दपति: सितेरहं 'I am but a nominal lord of the Earth.' बहुलीभूतमेतद् वृत्तं 'this matter has become notorious' (known to all).

यत्नाद्पचयंतामसौ 'let her be carefully nursed.'

o

स्नेहस्यैकायनीभूता 'the sole object of one's affection.' किम् हिश्य, किनिमत्तं, किमपेस्य फल 'with what object in view.' प्रत्यिभूता सा समाधे: 'she was an obstacle to meditation.' इलाध्ये गृहिणीपदे स्थिता 'occupying the honourable position of a housewife.'

PAS

्रित तस्य बुढ़ी न संजातं, इति तस्य हृदयं नापतितं 'this did not occur to his mind.' स्मृत्युपस्थितौ इमी हौ क्लोकौ 'these two verses occur to our mind.'

कस्मिन्नपि पूजाहें अपराद्वा शकुन्तला 'S'akuntalà has offended some person worthy of respect.' तव न कदापि मया विशिष कृतं, प्रतिकूलमाचरित 'I have never even once offended you.' शीधकोपिन, सूलभकौप 'easily taking offence.'

च्युत-भ्रष्ट-अधिकार 'dismissed from office.'

प्रकाशं निर्गतः 'having gone out into the open air.' तनो-पालंभे पतितास्मि, उपालंभपात्र जाता 'I laid myself open to your taunt.'

गृहीतावसर, लब्धावकाश 'seizing an opportunity.'

लोकाचारविरुद्ध, लोकविद्धिण्ड 'opposed to the practice of the world.'

अत्र स्वरुच्या वर्ततां भवान्, यथाभिलाषं त्रियता ' it is left to your option,' or choice.

यथाज्ञापयति देवः 'your Majesty's orders will be ob yed.' आनुलोम्यं 'natural order.' प्रातिलोम्यं, व्युत्क्रमः, विषयंयः, व्यत्यासः 'reverse order.'

अपिह्मि परिश्रमजनितया निद्रमा 'I am overcome by sleep caused by fatigue.'

आनन्दपरिवाहिणा चक्षुषा 'with an eye overflowing with joy.' प्रथमं कृतूहलं संपिदाहमासीत् 'my euriosity first overflowed.'

3)

विवर्णभावं प्रपेदे 'grew or turned pale.'

श्रीरभूता में शकुन्तला 'Sakuntalà forms, as it were, a part and parcel of my body.'

भूमिकाकल्पनं 'assignment of parts.'

तस्य नरस्य विशेष बृहि 'give the particulars of that man.' तेनाष्टी परिगमिताः समाः कयंचित् 'he with difficulty passed cight years.' इदं धियः पथि न वर्तते 'this passes conception.

PLE

आस्ता-तिष्ठतु तदधुना, यातु किमनेन 'let it pass now.' किमथंमगृहीतमुद्रः कटकान्निष्कामसि 'why do you leave the camp without (taking) a pass ' अमुद्रालाग्डितः 'without a pass.' तया हृदयवन्लभोऽभिलिक्य कामदेवव्यपदर्शन सलीपुरतोऽपहनुतः 'she passed off the picture of her beloved upon her friend as that of Cupid.' मध्यमानावृत्तान्तिरत आर्येण 'the account of the second mother has been passed over by his honour.'

जालात्तरप्रेषितदृष्टिर्ग्या 'another peeping through a lattice. आजा गुष्टणा हचित्रवारणीया 'the command of elderly persons is (to be considered) percemptory.' should not be called in question.

नाटक न प्रयोगतो दृष्टं, प्रयोगेणाधिकृतं न दृष्टं 'the drama has not been seen performed (acted) on the stage.'

हिथरप्रतिबन्धो भव ' persevere in your opposition.'

आसन्न-गरीर-परिचारकः 'a personal attendant,' 'body-guard.' स्नानुभवः 'personal experience.'

यौवनमगेषु सन्नड 'youth has pervaded the limbs.'

ज्ञायनां कः कार्यार्थीति 'ascertain who are the petitioners.'

विरहोत्कठ हृदयं 'a heart pining away in absence.' स गृहें गन्तुमूदताम्यत् 'he pined for his home.' अन्तःपुरविरहपर्यृत्सुको राजपि: 'the royal sage is pining by the separation from his wives.'

पितृस्याने-भूमी 'in the place of a father.' प्रथम, प्रथमतः, प्रथम तावत् 'in the first place.' अपर च, पुनः, पुनश्च 'in the next place.'

अथिन्, वादिन्, अभियोक्तृ 'a plaint श्री.' प्रत्यिथिन्, अभियुक्तः, प्रति-बादिन् 'a defendant.'

द्वित्राण्यहान्यहंसि सोढुमहंन् 'worthy Sir, please wait for 2 or 3 days.' यदिभरोचते वयस्याय 'just as my friend pleases.' हृदयंगमः परिहासः 'a pleasant joke.' मुखश्रव, श्रुतिसुख, श्रवणसुभग मंजुलस्वन 'pleasing to the ear.'

विहितप्रतिज्ञ:-गृहीतक्षण:-अहं 'I have pledged my word.'

PRI

बनयोर्वृत्तेयं प्रतिज्ञा 'they two thus pledged their word तर बिरूपकरणे तेन सुकृतप्रन्तरे भृतं 'he has pledged his virtue (honour) that he would not harm you

मरणोन्मुख, जासन्नमृत्यु, मुमूर्ष् 'on or at the point of death असवोन्मुखी, जासन्नप्रसवा 'on the point of delivery

वासी महिषीपदं ग्राहिता, देवीभावं गमिता 'the maid was given the position of a queen.'

तदुमययापि वटते 'it is possible in both ways (both sides are possible).

चिरप्रवृत्त 'being long in practice.' सदाचार, सद्वृत्त, साधुवृत्त 'following good practices.' का वृत्तिमुपजीवत्यार्थः 'what profession do you practise?' प्रयोगः 'practice' as opposed to शास्त्रं—आगमः 'theory.'

शासनात् करणं श्रेयः, वाचः कर्मातिरिच्यते 'example is better than precept.'

स कथयत्यागामिनमप्यर्थ 'he even predicts events.

बरं मृत्युः न पुनरपमानः 'I prefer death to disgrace.

दोहृदलक्षणं दधो 'she showed signs of pregnancy.' कठोरगभां 'advanced in pregnancy.'

त्वयोपस्थातज्य, सिन्नहितेन भाव्य 'you should be present.' समतीतं च भवच्च भावि च 'the past, present, and future.' अग्नि साक्ष्ये वाघाय 'in the presence of fire.'

तं वक्षसा परिरम्य-क्रोडीकृत्य 'pressing him to the bosom.

भावितविषवेगः ' pretending to be affected by poison. अश्रु-तिमभिनयति ' pretends not to hear.' आर्यध्वजिन्-लिगिन् ' pretending to be just

साली वानयभेदान् वहूनकथयत् 'the witness prevaricated.' प्रकारनाति पंकस्य दुरादस्पर्शनं वरं 'prevention is better than cure.'

दियामानिषतां ययी 'fell a prey to enemies.' प्रथमनय:. नव-जक्षत-यौवनं 'the prime of youth.

REA

ततस्ततः, ततः परं कथय 'proceed with your narrative.' अस्तूयतां विवादवस्तु 'proceed with the matter at issue.' प्रवत्यंतां भगवतो ब्राह्मणानुद्दिश्य पाकः 'you may proceed with your dinner-preparations in honour of the worthy Brahmanas.' किनिमित्तं ने सन्तापः 'from what cause does thy excitement proceed?'

क्षुद्बोधित 'prompted by hunger स सदा प्रत्युत्पन्नमितः, प्रबोधननिरपेक्षः 'he seldom wants a prompter.'

एष सनिकारं नगरान्निर्वास्यते 'here is this person being disgraced and proscribed from the city.

बुवते हि फलेन साधवो न तु कंठेन निजोपयोगितां 'good men prove their usefulness by deeds, not by words.'

अनागतिवधातृ 'one who provides for the future. आपदर्थ धनं रक्षेत 'one should provide wealth against times of want.'

स्तूयमाना नोत्सिच्यन्ते or अनुद्धताः 'are not puffed up when praised.' दर्पाध्मात, उत्सिक्त, अवलिप्त, उद्धत 'puffed up with pride'

चौरदण्डेन दण्डयेत् 'he should punish (an offender) as a thief. '

Q

अनियन्त्रणानुयोगस्तपस्विजनः 'ascetics may be questioned without reserve.'

R

मन्दोप्यविरतोद्योगः सदा विजयभाग्भवेत् 'slow and steady wins the race

नद्वचो मम हृदये शन्यं जातं 'those words rankle in my heart.' स प्रहारः करालतां गतः 'the wound rankled.'

वृत्तान्तेन श्रवणविषयप्रापिणा 'by the account reaching (her) ears इदं प्रायेण नव कर्णप्यमायातं-श्र्तिविषयमापतितमेव 'this has probably reached your cars

पन्युत्पन्नमति 'having a ready wit. 'ready-witted.

परमार्थतः प्रेम 'affection in the real sense of the term.

RES

धनी उपगतं दद्यात् (धनं) स्वहस्तपरिचिह्नितं 'the creditor shall pass a receipt in his own hand.'

दर्शनप्रतिभुवं ददौ 'he entered into a recognizance bond.'

तदहं विदधे तव स्तवं दमयन्त्याः सविधे 'I shall, therefore, recommend you to Damayantî.'

नाद्यापि प्रसादं गृहणासि, प्रसन्ना न भवसि 'you are not yet reconciled.' वाक्यानि प्रतिसमादधाति 'reconciles statements.'

कृतकालोपनेयः आधि: 'a pledge to be redeemed at a fixed time.'

आत्मवशं नी, वशी कु 'reduce to subjection.' अस्थिमात्रावशेष, कंकालशेष 'reduced to a skeleton of bones.' अपचितं गात्र '& body reduced in bulk.'

अत्र पुरावृत्तकथा अनुसन्धेया 'a reference or allusion is here made to a mythological story.'

भर्तुः प्रतीपं मास्म गमः ' do not show a refractory spirit towards your husband.'

नाहंसि मे प्रणयं विहन्तुं 'pray, do not refuse my request.'

तस्य मनो मार्दवमभजत, कठिनतामजहात् 'his heart relented ' स चानुनीतो मृदुतामगच्छत् 'being appeased, he relented.' किमिप सानुकोशः कृतः 'he somewhat relented.'

दःखविश्रामं ददाति 'gives relief to sorrow.'

हृदि एनां भारतीं उपधातुमहंसि 'please remember (lay to heart) these words well.'

पातालं मामद्य संस्मरयतीव भूजंगलोक: 'this group of gallants as if reminds me to-day of Patala.' अये सम्यगनुबोधितोस्मि Oh! I am well reminded.'

इति जनप्रवादः-किवदन्ती-श्रूयते, इति प्रवादः 'there goes a report.' विंश्वासप्रतिपन्न 'reposing confidence.'

दोषानिष गुणपक्षमध्यारोपयन्ति, गुणपक्षे स्थापयन्ति 'represent even faults as merits.'

संवदन्त्यक्षराणि 'the characters resemble one another, agree, coincide.'

SAL

सागरे नद्यो विलीयन्ते 'rivers are resolved into the sea.'

बामहस्तोपिवहीतवदना 'with her face resting on her left hand.' बुरत्रये भरं कृत्वा 'resting on the three hoofs.' भाग्यायत्तमतः परं 'further than this rests with fate.' सकलिरपुजयाशा यत्र बढा सुतस्ते 'on whom your sons had rested their hopes of overthrowing all enemies.'

हरः स्मरं स्वेन वपुषा नियोजयिष्यति 'Hara will restore to Cupid his body.'

एवं सर्वतो निरुद्धचेष्टाप्रसरस्य मे 'my actions being thus restricted on all sides (my course being thus hampered).' अपवादः उत्सगं व्यावर्तयिनुमीश्वर: 'an exception can restrict the scope of a rule.'

अतः परं पुनः कथयिष्यामि 'I shall resume my story from this point afterwards.'

तस्य चार्थस्य सततं मनसि विपरिवर्तमानत्वात् 'that matter constantly revolving in his mind.'

गमिष्याम्युपहास्यतां 'I shall be ridiculed.'

अवितथमाह प्रियंवदा 'Priyamvadà is right,' 'says rightly.' न स्त्री स्वातंत्र्यमहीत 'a woman has no right to independence.' तत् देवीहस्ते निक्षिपता मया युक्तमेवानुष्ठितं 'I acted rightly in delivering it into the hands of the Queen.'

ते नाभ्युपतिष्ठन्ति गुरून् 'they do not rise to receive their elders.' उत्तिष्ठमानः शत्रुः 'a rising enemy.'

स्थाने खलु सज्यते दृष्टि: 'it is proper that the eye is riveted.'

प्रथमं गणितमिव तवोत्तरं 'your answer is, as it were, learnt by rote.'

प्रजाः प्रजाः स्वा इव तन्त्रयित्वा 'ruling the subjects like one's own children. '

कियदविशष्टं रजन्याः 'how much has the night yet to run.'

S

सफलोकृतभतृंपिण्डः '(who showed that) he had not eaten his master's salt in vain.'

SHA

का कथा गणना (with loc.), कथैव नास्ति with प्रति 'what need we say of.' जनप्रवाद: 'popular saying.' तथा च लोकिका-' नामाभाणक: 'so runs the popular saying,' 'as the proverb goes.'

मुद्रां परिपालयन् उद्घाटच दर्शय 'open it, preserving the

प्रत्यक्षीक 'to see with one's own eyes. '

ऋया, ऋयार्थं प्रसारित 'exposed for sale.'

कृतज्ञता, कृतवेदित्वं 'sense of obligation. 'जरावलुप्तमानावमानचिन्तः 'having lost all sense of honour and dishonour on account of old age.' यौगिकार्यं 'etymological sense.' रूढार्यं 'conventional or popular sense.' अन्वर्यं, यथार्थं, परमार्थतः 'in its true sense.' अन्यथा एषा वीप्सा न चिरतार्था भवति 'else this repetition has no sense' (does not become significant).

एकैक, व्यस्त 'taken separately' (सर्वाविनयानामेकैकमप्येषा-गायतनं, तदस्ति किं व्यस्तमिप त्रिलोचने).

कोपोद्दीपनाय अलं or पर्याप्तिमिदं 'this will serve to rouse his anger' उपयोगं वर्ज, स्थाने-भूमो भू 'to serve the purpose of,' serve as.' महतः परिवेष्टारः आसन् 'the gods served up food,' इदं पादोदकं भविष्यति 'this will serve as water to wash the seet with.'

सार्वागिका आभरणसंयोगाः 'sets of ornaments fitting all parts of the body.' रत्नानृविद्ध, मणिप्रत्युप्त, रत्नखिन 'set with jewels.' पदं कृ 'set one's foot on.' मनः-धियं-चित्तं बंघ् or आधा or सिन्नविश् caus. or युज् caus. 'set the heart on.' अनन अभयेन परिणतो दिवसः 'by this time the sun had set.' आधी-यतां धर्में धीः 'set your heart on religious duties. विनाशधर्में विषयंषु मनो मा संनिवेशय 'set not your heart on transient objects.' अचिरप्रवृत्तो ग्रीष्मसम्यः 'summer which has just set in,' गुणा विनयेन शोभते ' rirtues are set off by modesty.'

ब्यवस्थापित गर्क, वाच व्यवस्थाप्य 'settling what to say."
"ति प्रिणादितमाव्लीभवेतु 'this position would be shaken.'

STA

स्निग्धजनसंविमक्तं दुःखं 'sorrow shared by dear friends.' केन वान्येन सह साधारणीकरोमि दुःखं 'with whom else shall I share my grief.'

चीमन्, फलकपाणि 'armed with a shield.' खड्गचर्मधर 'having a sword and shield.'

नयनोपान्तविलोकितं, साचिवीक्षणं, अपांगदृष्टिः, कटाक्षः 'a side-long look.'

विदूषकं संज्ञां लंभयति 'makes a sign to Vidushaka,' अर्थवत्, सार्थ, चरितार्थ, अर्थयुक्त, अन्वर्थ 'significant.'

सीदति में हृदयं 'my heart sinks down' प्रवलिपपासावसन्नानि अंगकानि 'limbs sinking down through excessive thirst.' तस्य धैर्यमहीयत, स लुप्तस्खलितधैर्यः 'his heart sank within him.'

मया रथस्य मन्दीकृतो वेग: 'I have slackened the speed of the chariot.'

शिथिलितप्रयत्नाः, श्लथोद्यमाः 'who have slackened their efforts.' मन्थरविवेकं चेतः 'a mind slow to discriminate. 'प्रत्यभिज्ञान-मन्थर 'slow in recognizing.'

पराभवो मम हृदि प्रत्युप्तं शल्यमिव, न्यक्कारो हृदि वज्रकील इव मे-तीवं परिस्पन्दते ' I am smarting under the defeat ' (the defeat is rankling in my heart).

बिधरान्मन्दकर्णः श्रेयान् 'something is better than nothing.' वक्त्ं सुकरमिदमध्यवसात् तू दृष्करं 'it is sooner said than done.'

तन्तुनाभः स्वत एव तन्तून् सृजित 'the spider spins out its web (threads) from itself.'

सोल्लास, प्रमुदितचित्त 'in high spirits.'

मिषतां नः आमिषं आच्छिनत्ति 'snatches away the prey in spite of our looking on '

चारचक्षमंहीपालः 'the king sees through spies.'

उपक्रोशमलीमसैः प्राणै: कि 'what is the use of life stained by infamy (ignominy)'?

संशयस्थं जीवितं तस्य, स संशयितजीवित आसीत्, जीवितं संश्चयदोलाच-

SUP

वचनीयमिदं व्यवस्थित 'this will remain a standing stigma (on me.).' कुठित-प्रतिहत-रुद्ध-गति 'at a stand-still.

इद सोपपत्तिक न भाति 'this does not stand to reason लब्धप्रतिष्ठ: 'who has obtained a standing. पुलकित, रोमांचित 'with the hair standing on end.'

यात्राभिमुखं प्रवृत् 'to start on a journey.' अभिन्नगतयः शब्दं सहते मृगाः 'not starting aside, the deer hear the sound 'सचिकत 'with a start.'

अविदितगतयामा रात्रिः 'night, the watches of which stole away (imperceptibly glided away). ' शनैनिद्रा निमीलितलोचनं माम-कार्षीत् 'sleep gently stole upon my eyes

ज्वलति चलितेन्धनोग्निः 'when the fuel is stirred the fire blazes up.'

नैतावता पीडा निष्कामित 'the evil does not stop here.

मुखे चपेटां दा 'to strike on the face चित्ते भयं जनयित 'strikes fear in the mind.' बद्ध-प्ररूढ-मूल 'striking deep root.' तस्य हृदयं पस्पर्श विस्मयः 'he was struck with wonder.' तिद्ध प्रसिद्ध-तरेण प्रयोगेण शीघरं बुद्धिमारोहित, प्रसिद्धिबलेन प्रथमतरं प्रतीयते 'being used in its most general sense, it easily strikes the mind.'

जर्जरितकर्णविवर:-जर्जरीकृतकर्णपटु:-नादः 'a sound stunning the

सा देवीशब्देनोपचर्यते 'she is styled (treated as) Queen.

पितुरनन्तरमुत्तरकोशलान्समधिगम्य 'succeeding his father as sovereign of the North Kos'ala.

यदि नावसीदित गुरु प्रयोजनं 'if any important duty should not suffer.' खल: करोति दुर्वृत्तं तद्धि फलति साधुषु 'a wicked person commits a fault, and a good man suffers for it.

बातपलंघनात् 'from a sun-stroke. '

पुनरुक्ततां नी 'to render superfluous.' अभिन्यक्तायां चंद्रिकायां कि दीपिकापीनरुक्त्येन 'when there is a clear moonlight; torches are superfluous.'

TO SANSKRIT COMPOSITION

TIG

अश्वमधमहस्रेभ्यः सत्यमेवातिरिच्यते-विशिष्यते 'truth is superior to thousands of horse-sacrifices.'

कथ जीवितं घारिषष्यामि 'how shall I support my life?' न हचय मन्त्रः स्वातत्र्येण कंचिदिप वादं समर्थीयतुमुत्सहते 'this hymn cannot by itself support any theory.'

नियम्य शोकावेग 'suppressing the emotion of sorrow.'

विकारस्य गमनीयास्मि संवृत्ता 'I am made susceptible of an emotion.' विकारी योवन 'youth is susceptible.'

धृतद्वैधीभावकातर में मन: 'my mind is held in suspense and hence anxious.'

विहगाः समदुःखा इव चकुशुः 'the birds screamed as if out of sympathy.'

T

भिन्न हचिहि लोक: 'tastes differ,'' different men have different tastes

निर्गन्तु सहसा न वेतसगृहाच्छक्तोस्मि 'I am unable to tear myself off from the cane-bower.' विललाप विकीणमूर्घजा 'she tore her hair in grief.'

गमयती रजनी विषाददीर्घतरा ' passes the night grown tedious on account of dejection '

शास्त्रे प्रयोगे च मां विमृश 'test me in theory and practice.' अनगहीतोहिम, महानयं प्रसाद: '(I) thank you,' 'thanks.

द्वावय्यागमिनौ प्रयोगनिपुणौ च ' both are well-versed in theory and practice.'

नगरगमनाय मित न करोति he does not think of going to his capital.

सखीमुखेनोचे 'spoke through her friend.

अपत्यमन्योन्यसंश्लेषणं पित्रो: 'a child is the mutual tie of parents.

अतिर्पिनदोन बल्कलेन नियन्त्रितास्म 'I am chained down by this tight bark-garment.

VER

समयः स्नानभोजनं सेवितुं 'it is high time to bathe and take our meals.' कालानुवर्तिन् 'a time server.' नैवं वारान्तरं विधास्यामि 'I shall not do so another time.' अनवसरप्रस्तोधिभावः 'begging is out of time.' अकालक्षेपेण अविलंबितं, अकालहीनं 'without loss of time.'

अमुष्य विद्या रसनाप्रनर्तकी, समस्ता एव जिह्नाप्रेऽभवन् 'learning danced on the tip of his tongue.'

, बारासारैर्महती वृष्टिबंभूव 'it rained in torrents.'

शतसंख्या मामियं स्पृशति 'the number 100 touches me home.' हृदयं संस्पृष्डमृत्कंठया 'the heart is touched with anxiety.'

मित्राणां तत्त्वनिकषप्रावा विपत् 'adversity is the touch-stone of (the sincerity of) friendship.'

ग्राहकैगृंहचते चौरः पदेन 'a thief is traced out by his foot-steps.' ब्रह्मशब्दस्य व्युत्पाद्यमानस्य 'when the word Brahma is traced (to its root).'

क्षणाद्वतम्न: 'from the trodden (beaten) path.'

परन्तपो नामा यथार्थनामा 'Parantapa truly so called.' ध्रव-सिद्धरि तथार्थनाम्न: 'of Dhruvasiddhi true to his name.' 'truly so called.'

उपकारः प्रत्युपकारेण निर्यातयितव्यः 'one good turn deserves another.'

U

असमिथत, अर्ताकत, अर्ताकतोपनत 'unexpected.'

समवायो हि दुस्तरः, संहतिः कार्यसाधिका 'union is strength.'

ज्योति:शब्दस्तेजिस प्रयुज्यते 'the word ज्योति: is used in the sense of Light. 'ज्योति:शब्दो ज्वलन एव रूढ: 'ज्योति: is conventionally used for fire.' अनुपमुक्तभूषण 'not used to ornaments.'

V

रणपुरां वह्, तमरशिरिस वृत् 'to lead the van. वाचिकं शब्दाख्येयं 'a verbal message. '

WOR

वाग्व्यवहार: 'a verbal (oral) discussion .'

े लोक-व्यवहार-दृष्ट्या 'from a worldly (practical) point of view.'

निब्द्रिंदरतेऽपरयस्नेहः 'thy parent affection has been fully vindicated or shown.'

W

कालः कश्चितप्रतीक्ष्यतां 'wait for some time.' सहस्व मासद्वयं 'wait for two months.'

स्फुल्लिगावस्थया विह्नरेधापेक्ष इव स्थितः 'there is fire in the state of a spark (only) waiting for fuel.'

त्वत्तो न किमिप परिहास्यते 'nothing will be wanting to you. न कामचारो मिय शंकनीयः 'do not suspect me of wantonness.'

सूर्यातपं सेव् 'warm oneself' (in the sun). अग्न्यातपं सेव् 'warm oneself at the fire.'

. वृद्धिक्षयी 'waxing and waning.'

अन्तरा 'on the way.' परिपन्थीभू 'stand or come in the way.' कि स्वातन्त्र्यमवलंबसे 'do you have your own way'?

सर्वत्र नो वार्तमवेहि 'know that we are doing well in every respect.' युज्यते, बाढं, तथेति उक्तवा 'saying very well.'

छन्दोनुवृत्ति: 'acting according to another's whim.'

ईश्वरेच्छा बलीयसी, प्रभवति भगवान् विधिः 'God's will be done.' बलात्, हठात्, अकामतः 'against one's will.'

अयशः प्रमृष्ठं 'the ignominy was wiped out.'

कुंठितमितिः आसीत्, निरुत्तरीकृतः 'he was at his wits' end.

कष्टमभ्यापन्न: 'in a woeful plight.'

नैतन्त्रितं-किमत्र चित्रं 'it is no wonder, ' what wonder is there '? सत्य-पालित-संगरः-सन्धः 'true to, or keeping one's word.'

लघुसन्देशपदा सरस्वती 'a briefly-worded message.' सम्यग्बीयत-साधुविन्यस्तपद 'well worded.' करुणार्थग्रथित 'pathetically worded'

YIE

त्वं मम जीवितसर्वस्वीभूत: 'you are my all-the-world' (the all-in-all of my life). लोकिकज्ञ 'knowing the ways of the world.'

न तिह प्रागवस्थायाः परिहीयसे 'you are not then worse off or in a worse condition than before.'

अनुरूपभर्तृगामिनी 'having a husband worthy of herself.' वैरसाधनं-निर्यातन 'wreaking revenge.'

Y

बाढं, अथ कि 'yes' तथेति उक्त्वा 'saying yes.' वैतसीं वृत्ति आश्वि 'to yield to a superior foe.'

SENTENCES FOR CORRECTION

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अरण्येऽधिवस्तु यतय इच्छन्ति ।
संन्यासी बहवो दिनान्येकस्थाने नावसेत्।
-यद्रामादन्तरेणायोध्या शून्या दृश्यते तत्कैकेयीवचनस्य परिणामः।
अस्य , गिरेरभितो बहवोऽश्मानः सन्ति ।
अस्य वर्त्मनः परितः पलाशवृक्षा दृश्यन्ते ।
हा धिडः मेऽन्यायाचरणं कुर्वते ।
स एवं विचारयन् सकला रात्रिव्यंतीयाय ।
दुर्योधनः पाण्डवान्नास्निहचत् ।
शत्रवे बाणानहं क्षिपायि स तु महचं दृशदो मुंचित ।
मम वचनं स न विश्वसिति।
सर्वेभ्यः पुत्रेभ्यो गोपालः पितुः प्रेष्ठः ।
सर्वाभ्यो नदीभ्यो भागीरधी द्राधिष्ठा।
<mark>स भोजनादनु ब</mark>हिरगच्छन् ।
संसारसुखानि केवलं दृःबस्थानमस्तीति साधोरन्तरेण को जानाति ।
इयं नगरी त्रयः कोशः आयता ।
धनिनं द्रव्यं याचितं भिधकौः ।
अंभोनिधि सुधा ममंथे देवै:।
तेषां मे च सख्यमस्ति ।
अयं वित्तसंचयस्त एव ।
तां वात्रानय मा वा तत्र नय।
हे जगन्नाथ मे सर्वाणि पापानि क्षमस्व ।
ताः स्त्रिय आत्मनो निन्दंन्ति ।
सा युवतिरात्मानं हतप्रायाममन्यत ।
ऋद्धः पुरुषः शिलायामप्यधिशेते ।
गोपालों वा रामोहं वा ल्वं तत्कार्य करिप्यथेति मां भाति ।
पथिक उत्थिते सति तस्य सार्धमहमगच्छम् ।
समागतेषु बालेषु तान्फलानि दातुमारभस्व ।
तस्मिन् राजनि वसुधामीशाने न कोऽपि सामन्तस्तमभिभवित् येते ।
 अजासु क्षेत्रं नीयमानासु ताः शस्यमखादयत् ।
 भायीया आकोशन्त्याः सा भत्री प्रतिपिद्धा ।
इंभरच पैशुन्यं च सदा गर्हणीयो ।
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रूपवतीभावी सदा प्रीतिपात्रा भवति । पिता च माता च बार्जक्ये परिपालनीय: । यत्स एवम्बाच तत्तस्य दोष एव । यत्कीर्यमित्याचक्षते तत्त्रकृतिरेव खलानाम् । अन्येषां पुत्राणां राम एव पितुः प्रेयानासीत् । त्वं मम प्राणानामपि प्रियतरा अतस्त्वां सर्वं कथयापि । अहं तत्र गत्ं न शंक्नोमि हि मध्य नद्यायातवती । वरं भिक्षां याचित् न तु परसेवाविधिम् । अहं वा त्वं तच्चकार। स गृहं प्रत्यागतो वा नेति मां सत्वरं निवेदय। राज्ञापराधिनं शता रूपकां दंडचाः। इंद्रः स्वयशः किन्नरमिथ्नैगीपयामास । प्रासादस्य परितोऽमात्यं भिक्षुकान् स्थापयति राजा 🛙 क्षुघितेन वत्सेन पयः पायय तमन्नं वा खादय । राज्ञी वनात्पुष्पाणि दासीरानायथत्। अहं मम मित्रं मा पारितोषिक मदापयम् । गुणिष पुजास्थानं गुणा एवास्ति न लिंग वा न वयः तस्या नार्या अवलोकनस्य पात्रं ते नरा बभूव। अत्र विषये ईश्वरो न दोषास्पदः । सा तपस्विनी मत्क्रपापात्रं जातम । गोविदस्तस्य भार्या च स्तुत्यचरिते स्तः। तपो दमो निःस्पृहता च सर्वे अमी यतिष् प्रशस्याः । ऋते रामं जनकः कमपि नृपं शिवधनुभँजयत् न शशाक। अयं पर्वतोस्य ग्रामस्योत्तरः। रामस्य पूर्वं गोविंद आगच्छत् । तं दिवसमारभ्य मम मनः पर्याकुलं जातम् । पुत्रविवाहस्यानन्तरं पिता ग्रामस्य बहिरावसथेऽध्यवास । स शिष्येणोपनिषदं वेदयामास । स्वामिना भूयेन घेनुं पयो दोहचते। भिक्षकं श्रेष्ठिनं घनं याचयति। स नरः पादस्य खंजः अयं तु नयनस्य काणः । स जैबुद्वीपं नावि गतः शकटे च प्रत्यायतः। यज्ञदत्तः कृण्डिनपुराय प्रेषितः स मासद्वये प्रत्यागमिष्यति रथस्य एवं बहु शोभसे तत्कृतमत्यादरस्य । हिरण्यकश्चित्रग्रीवस्य प्राणा आसन् ।

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गोविदो यूयं चैतदकुरुताम्।
अहं ते बीराश्च शंत्रून पराजयन् १
 त्वमहं गोपालसूनवश्च तत्कृत्यं कुर्युः ।
 अयं बट्स्ते ब्राह्मणा वा ग्रामं गच्छतु ।
 युयं वयं वा नदीं गमिष्यथ ।
 अतस्त्वां दूरादेव नमः ।
 इमा वार्तामहं वयस्यं कथयामि ।
 यदि स त्वया पाठं नाध्यापयति तर्हि मा तन्निवेदय ।
 देवाः स्वभयकारणं ब्रह्माणमाचस्युः ।
 तस्मै अहं दूतं प्रहितवान्, किन्तु पाटलीपुत्राय न कोप्यद्यापि विसुष्ट ।
 अयं नरश्चौराणामतीव बिभेति ।
 मम गमनस्य प्रागेव स गतः ।
 अलं तं बहु ताडयितुं सोऽत्यशक्तः ।
 अस्य पुस्तकस्य रामाय प्रयोजनं नास्ति ।
 यं यतयोऽरण्येऽधिवसन्ति तेभ्यो नृपानुग्रहस्य क उपयोगः।
 भक्ति देवो रोचते ।
 अहं देवदत्तस्य शता रूपकं धारयामि ।
, स मिय दुहचति नाहं तस्मा अधिदुहचामि ।
 न किमपि त्वामधुना प्रत्याशुणोमि ।
 राजस्योपरि चण्डवर्मा शास्ति ।
 अहं शत्रं हत्वा स प्रत्याजगाम ।
 रामो रावणं हत्वा बिभिषणो लकाराज्ये स्थापितः।
 त्वया प्रातरेव गां पयो दोग्धव्यमिति तमादिशन् रामोऽत्रागतवान्
 गौतमीं वर्ज सर्वे निष्कान्ताः।
 अश्मभिर्घातं स शत्रुभिर्हतः।
 रामाय द्वौ पुत्रावास्ताम् ।
 प्रभवति निजाय कन्यकाजनाय महाराजः।
 वासुकिः पातालतलस्येष्टे ।
 मामग्रे कि तिष्ठसि।
 अस्य पर्वतस्य पूर्वं महावापी वर्तते ।
 अस्मादुत्तरतस्तु रौद्रं श्मशानम् ।
 दिवसे त्रिः संध्यामपासीत ।
 वर्षत्रये,दशकृत्वोऽपि मम गृहे त्वं नागच्छः 1
 उपवनादक्षिणेनात्तरवं श्रुत्वा दुःखितान् शरणं प्रत्यश्रुणोत्
 अधना सुविष्टर्भवति चेत्सुभिक्षं सर्वत्राजनिष्ट ।
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अपि नाम स राजास्मत्समीहितं संपादियता । अह हच: पथि महान्तं भुजंगं ददर्श । अत्र विषये तव सन्देहो माऽभृत्। मा चौरानभष्ट। यद्यहं तत्र बभूव तदा त्वं भातुः सार्घ मा कलहमकृथा इति तमस्यम्। स्वपुत्रं यथा अन्येषां पुत्रेम्योऽपि प्रीतिः कर्तव्या । अशीतिदिवसा यावत्स भृत्यो मामसेविष्ट । यावद्धनमीश्वरेणास्मान् दीयते तस्मिन्सन्तोषो मान्यः। ते रथे कुसुमपुराय यातवन्तः । सा मृतवतीत्याकर्ण्याहं दुःखितो जातवान् । शिश्ना भाषितं स्मितं च पित्रोरानन्दोत्पादकम् । अयं मम चिरन्तनो वयस्यो भवितव्यः। त्वय्यस्माञ्शासति कथमस्माभिरभिभृतं भाव्यम् । क्मन्त्रिणा नुपसभा न प्रवेष्टव्यम् । गोपालो नाम वयस्येन सहागच्छम्। जितोसौ मया घोडशसहस्राणां रूपकाणाम् । काचीनाम नगर्या धनमित्रनाम वणिगवसत्। स्वर्णपूरं नाम नगरे द्वौ कौलिकौ वयस्यभावेन आवसतः । चन्दनिमव शीतले कदलीगृहेऽपि सा निर्वृत्ति नालभत । रामेतिनामा दशरथस्य पुत्र आसीत् । उपला इव शत्रुष्वस्मानवस्कन्दस्तु वयं कि कुर्यानेति न जिज्ञम । सुरग्रुमिव प्रजस्यास्य ब्राह्मणस्य दक्षिणां कि न दत्से । ∙तव च मे च सख्यमस्ति । चेत्वं मम कार्य करोषि त्वामहं मुद्रिका<mark>शतं दास्यामि ।</mark> सा नारी रविरिव भाजमानं सुतमलब्धं तु इयं बहुकूरूपम अक्वमारोढ़ मे रोचते। त्वामावस्थातुं कथमहमनुमंस्ये । अहं त्वामेतत्कर्तुमिच्छामि । इमं ग्रंथं वाचियतुं न शक्यते । हममास्त्रवृक्षमधः पातयितुं न सांप्रतम् । वरं देशमपि त्यक्तुं न तु नीचसेवां विधातुम्। दशरथाय त्रिभार्याभ्यः पुत्रचतुष्टयमुदपादि । विजयतु भवान् य एवं जनानानन्दयः । एना भवतेऽन्रक्तां कि निष्कारणेन त्यजिस । इमं दिवसमारभ्य मासाद्विजयादशमी भवति ।

A GLOSSARY

Sanskrit-English

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अंशमालिन m. the sun. अकलित a. incomprehensible, not known. अकिंचनत्वं being penniless. अक्षयत्वं indestructibility. अगण: a bad quality. अगध्न a. not covetous. अग्निसात्क 8 U. to consign to the flames, to burn. अग्रजन्मन् m. a Brahmana. अग्रणी a leader अग्य a. best. अघं sin. अंक: a speck, spot. अंकूर: a sprout. अंगं a component part. अंगरागः a scented cosmetic. अंगुलि f. a finger. अंगलीयक:-कं a ring. अचिन्तनीय a. incomprehensible, inconceivable. अज a. not born. अंजनं collyrium. अतिकान्त p. p. past. अतिगहित p. p. very blamable. अतिप्रसंगः excessive rudeness.

अतिभूमिः excess, climax. अतिमात्रं adv. excessively. अतिमक्तलता the Madhavi on vernal creeper. अतियन्त्रणा over-constraint. अतिलोल a. very frail. अतिलोहित a. very red. अतिहेपण a. most shameful. अत्यादर: excessive respect. अत्रान्तरे adv. in the meanwhile.. अदूरवर्तिन a. not distant. अधिक्षप्त p.p.reviled,traduced. abused. अधिज्य a. well-strung. अधिराज: a supreme or paramount lord. अध्वर: a sacrifice. अनंग: Cupid, bodiless one. अन्तिपात्य a. not to be delayed. अनन्दार a. having no suitable wife. अनन्तर a. contiguous, neighbouring. अनपायिन् a. imperishable. अनम्म a. unbending haughty. अन्धित्वं being invaluable. अनवगीत p. p. not censured.

अনার্থ a. cool, protected from heat.

अनातुर a. not sick or fatigued. अनात्मज्ञ a. foolish, silly.

अनादि a. having no beginning. अनामयं health.

अनायास a. easy.

भनिवृत a. distressed, sorry.

अनीश a. having no control or mastery.

अनुगुणं adv. favourably, so as to please one.

अन्चर: a follower.

अनुज: a younger brother.

अनुत्तम a. unsurpassed.

अनुत्सेक: absence of pride.

अनुत्सेकिन् a. not puffed up.

अनुपक्रम्य a. incurable.

अनुपधि a. guileless.

अनुबन्धः course, flow, continuity.

अनुमित p. p. inferred, guessed. अनुविद्ध p. p. intertwined, overspread.

अनुवृत्ति f. complying or obedient spirit; experience of the past.

अन्तं untruth.

अन्तरात्मन् m. the inmost soul. अंतरायः an obstacle, impedi-

ment. अन्तरिक्षं the sky.

अन्तरित p. p. disappeared, departed. अन्तर्जीन p. p. latent, hidden. अन्तर्नेदि: the Doab or district between the Ganges and Yamuna rivers.

अपकारिन् a. one who does ill. अपचार: improper conduct.

अपदेश: a pretext, colour.

अपयशस् n. ignominy,ill-repute. अपरिसमाप्त p. p. unceasing, un-

अपरिसमाप्त p. p. unceasing, unending.

अपवाद: censure.

अपहस्तित a.abandoned, thrown away.

अपुनहक्त a. not repeated, new and new everyday.

अपूर्व a. new, the like of which did not exist.

अपोहनं reasoning power.

अप्रतिभट a. unrivalled, having no rival.

अप्रतिविधेय a. irremediable.

अप्रतिहत p.p. intact, unmarred, unimpaired.

अत्रत्यय a. diffident. 🦠

अप्रमेय a. innumerable, abundant.

अबला a woman.

अन्जभ: the God Brahma.

अभिल्या beauty, splendour.

अभिगमनं sexual intercourse.

अभिजनः noble descent.

अभिज्ञानं a token of recegnition, souvenir. बनिनव a. new, fresh, blooming.

झिनिवेश: application, devotion, intentness.

बिभमत p. p. liked, dear, desired.

अभियुक्त: a learned man.

अभियोक्तृ m. an invader.

बभिरमणीय a. very charming. बभिलाप: a desire, longing for.

अभिव्यक्त p. p. clear, very distinct.

अभिषेणय (denom.) to face or encounter an army.

अभि (ति) सन्धानं cheating, deceiving.

अभ्यवहार्य food, eatable (lit.) that which is fit to be eaten. अभ्यागत p. p. come as a guest. अभ्योग p. p. undertaken.

अमंगलं an evil, an evil thought. अमंगित a.enraged, exasperated अमल a. pure, white.

अमान्ष a. superhuman.

अमानुषी an irrational female. अमोध a. infallible, unfailing.

मंब्वाह: a cloud.

अयस् n. iron.

अहण: charioteer of the sun. अहंधती wife of Vasistha.

बर्जनं acquisition.

अर्थ with सं 10 A. to consider, imagine; with त्र to pursue. अर्थ a. significant, not deviating from the sense.

अहैत a. deserving, worthy.

अल्पमेधस् a. foolish, dullwitted.

अवकल्प a. fit to be thought. of or conceived.

अवकाश: ground, room, scope. अवक्षय: destruction, decay, sinking, drooping.

अवताइनं crushing, treading.

अवद्य a. fit to be condemned अवद्य p. p. spurned, disdain-fully slighted.

अवपात: a pit for catching game.

अवमानिन् a. slighting, disregarding.

अवयव: a member.

अवलोकिता name of a maid: servant.

अवसन्न p. p.ended, terminated. अवसानं close, termination.

अवस्थित p. p. settled, remained.

अविक्षत p. p. not hurt, sale and sound.

अविधवा a woman not widowed having her husband living. अविनीत p. p. rude.

अन्यापन्न p. p. alive, not dead..

अन्याहत p. p. unobstructed. अशनं food.

अशनिः thunderbolt.

बहरण a. helpless. बहुमं mishap, calamity. बहोबत: adv. completely.

अर्चमुख: a horse-faced creature.

अरबमेध: the horse-sacrifice. अस् with उत् pass. to turn away from; with विपरि 4 P. to undergo a change. असंविदान a. ignorant.

असन्त a. not over-attached. असन्त a. incongruous, ill-

suited, improper.

कसार a. worthless, weak. असारता transient state, frail or transitory nature.

असित a. black.

असिपत्रं the blade of a sword. अस्ताचल: the setting (western)

mountain.

अहंकार: egotism, pride.

बहुनाय adv. quickly, at once.

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बाकर: a mine. बाकार: appearance, form. बाकुल a. full of; affected by, overcome with. बाकन्दितं wailing. बाखण्डल: a name of Indra. बाख: a mouse, rat. बाक्यात p: p. told, announced. बागन्तक: a guest, a stranger.

आगन्तुकता the state of being a stranger. आगमः appearance; bursting out; the Vedas. आगमिन a. versed in theory. आतंक: agony, excessive torment. आतप: heat, sultriness. आतप्त p. p. heated, afflicted by heat. आतिथ्यं hospitality, hospitable reception: ^oकिया rite of hospitality. आतर a. afflicted, troubled. आत्मवत् a. wise, intelligent. आत्मीक 8 U. to conquer, acquire. आदर: love, fondness. आदित: in the very bud. आवात m. one who imparts. आधि: a bane, curse. आधिपत्यं sway, rule. आनन्दनं delight, pleasing to. आन्तर a. inward, internal आपण:-णं a market, store house. आपतित p. p. come to pass, occurred, befallen. आपन्न p. p. distressed.

आप्तः a credible or

आप्यायना growing fat or stou

आभोग: environs, outskirts.

आमंज a. lovely, charming.

worthy person.

आमिषं bait.

trust-

बाय: gain, acquisition.

बायत p. p. long.

'सायतन an abode.

वायासियतृ a. giving trouble.

आयुष्मत् a. long-lived (one). अयोध्यिक: an inhabitant of Ayodhya.

आरंभ: an action, undertaking. आराधनं entertainment, propitiation.

आर्थ a. polite, courteous, worthy.

आयंपुत्र: a term used in speaking of the husband.

आयंभिश्राः worthy or respectable persons.

आलर्क a. pertaining to a mad dog.

आली a female companion.

आलोकः sight.

आलोचित p, p. thought, considered.

आवरणं obscuring, blinding. आवलित p. p. slightly turned. आवसथ: a dwelling, house, abode.

आविल a. turbid, muddy. आविलय (denom.) to sully, to

make turbid.

आकृत p. p. surrounded by. आवेश: influence, subjection.

आशीविष: a serpent.

आशु adv. quickly.

आश्रम: a stage or state of life.

आस् with अनु 2 A. to wait upon, serve.

आसक्त p. p. fixed upon.

आसक्ति f. attachment.

आस्तरणं a bed.

आस्थानं an assembly; ⁰मंडप: an assembly-room, hall of audience.

आहवः a battle.

आहार: food.

आहितुंडिकः a juggler.

इ

इ with प्रति caus. to convince; with न्यप to separate, part. इक्ष्वाकु: one of the kings of the solar line, ancestor of Raghu. इन्द्रियं organ of sense, sense. इन्धन fuel.

ş

ईक्ष with अनु 1 A. to look after, inquire after. ईक्षण eye; sight. ईप्सित p. p. liked, desired. ईश: a lord, master, S'iva. ईश्वर a. able; -र: a lord. ईह 1 A. to wish, desire.

उ

उन्ति a. usual, customary. उन्छित p. p. high, raised up. उत्कर्ष: height, excellence.

ব্ৰকুল a. dishonouring or disgracing the family. उत्कृष्टं a loud cry. उत्सात p. p. exterminated, eradicated. उत्खातीन् a. full of hollows, having ups and downs. उत्तंसय (denom.) to form into an ornamental braid. उत्तर a. latter, -रा (f.) Abhimanyu's wife. उत्तरोत्तर a. ever-increasing. उत्तान a. open, unreserved, guileless. उत्तानित p. stretched. p. opened. उत्पलिनी a lotus-plant. उत्पीड: a wreath, curl. उत्सव: festivity, ceremonial rejoicing. उदत: account, history. उदय: appearance, sight. उद्दाम adv. without restraint, violently. उद्धत a. proud, high. उद्राप्प a. shedding tears. ਰਹਰ p. p. engaged in, intent on. उद्यम: resolve, determination. उन्नतत्वं nobleness, sublimity. ভন্ননি f. eminence, elevation, dignity. उन्मुख a. ready. उपकंठ: vicinity.

उपकार: doing good, conferring obligations. उपकारिन् m. a benefactor. उपकार्या a royal tent. उपचात: destruction, injury उपचार: external show, outward form; mode of address. उपदेश: instruction. उपद्रव: harm, injury. उपनत p. p. come, befallen. उपनिपात: occurrence, befalling. उपपन्न a. fit, proper. उपमा comparison. जपरत p. p. dead. उपरागः eclipse. उपरोध: disturbance, damage, injury. उपलक्षणं characteristic sign. उपलंभः ascertaining. उपवास: a fast. उपस्थित p.p. that has drawn near or approached, befallen. उपहत p. p. doomed, struck , down: उपहास्यता derision, ridicule. उपाधी: condition, circumstance. उपाध्याय: a preceptor. उपालंभ: a taunt. उपांश adv. in private. उपाश्रय: resorting to, seeking protection of. उपस f. morning, dawn.

उष्मन m. warmth, heat. उष्णिमन् m. heat.

玉

ऊरोकृत p. p. undertaken. ऊर: the thigh. **ऊ**जस्वल a. great, powerful. ऊनि f. a billow, wave. उन्ह with अप 1 P. to remove, destroy.

釆

ऋज् a. not evil, unsinister. ऋषिकल्प a. almost a sage. ऋषिक्मार: a young sage. ऋष्यशुंगः the son-in-law Das'aratha.

Œ

एकपदे adv. suddenly, all of a sudden. एकाप्र a. concentrated, fixed on one object. एकान्त a. excessive, ever-lasting, perpetual, with adj. very excessively. एकैकश: adv. one by one. एचित p.p. brought up, reared. एनस् n. a sin.

descended from ऐक्ष्वाक Ikshvaku. ऐरावत: Indra's elephant.

ओ

ओजस्विन् a. splendid, majestic.

औदरिक: a glutton. औदासीन्यं indifference.

क

कक्दं the hump; (fig.) chief or foremost. कच: hair. कज्जलं collyrium, soot. कंठ् with उत् 1 A, to be eageror anxious for. कतिपय a. some, a few. कथमपि adv. with great difficulty. कदली a plantain tree. कनकं gold. कंदर:-रं a cave, glen, defile. कंदल: a mass, collection. कमलयोनि: Brahmà. कंप with अनु to take pity on. कण with आ 10 U. to hear.

कलकल: an uproar. कलभ: a cub, a young elephant. कलहंस: a duck or goose.

कर्णघार: a helmsman, pilot.

कला a digit., कलिका a bud.

कलेवरं the body.

कल्पः a form, mode.

कल्पान्त: the end or dissolution of the world.

कल्य a. early, prime. कल्याण a. noble, good, blessed. कल्याणिन् a. blessed. कष्ट a. difficult. काकपक्ष:-क्षक: side-locks of hair. कांचनं gold. काम: a desire; Cupid. कामगम a. going at will. कामत: adv. out of lust or passion, sensuously. कामस् a. fulfilling or yielding the desires. कामिन m. a lover, gallant. कार्तातिक: an astrologer, a fortune-teller. काषायं a red garment. किन्नर: one of a class of celestial choristers or musicians. किवदन्ति a report, rumour. किरीटिन् Arjuna. कृटिल α . crooked, wily. क्ट्बिन m. a family man. कृद्भि: pavement कृतृहलं curiosity. क्धि a. foolish, dull-witted. कुमदं a lotus. क्यदिनी a lotus-plant. क्शलं welfare, well-being. क्शलिन a. doing well. क्रशायबद्धि a. of sharp intellect. क्सरित f. a brook, rivulet. कु 8 U. with पुर to place in the front; -3791 to remove, Prevent; -उप to do good to,

benefit; -वि pass. to undergo a change, be affected by; -विष्ठ to tease, harm;-(p. p.) wronged, illtreated, troubled, harassed, injured.

कृतवी a. wise, thoughtful. कृत्सन a. whole, entire.

क्रपण a. mean-hearted.

ক্ৰম a. lean, emaciated.

कृष् '1 P. with वि to bend, direct (as a bow).

कृषि f. husbandry, cultivation. वल्प् with परि (causal) fix upon, design,; -सं(causal) intend, settle, aim at.

कृष्णवर्तमन् m. fire.

केतनं an abode, residence.

केशीन् m. name of a demon.

केसरिन् m. a lion.

कोटर:-रं a hollow, cavity.

कोटि f. pitch; extremity, end, point; पराकोटि: highest pitch, climax.

कोश:-ष: a bud.

Kurus.

कौतूहलं curiosity.

कौपीनं a small piece of cloth worn over the private parts. कौबेरी the northern direction. कौरव्य: a descendant of the

कीमं a. belonging to a tor-

कौलीनं evil report, scandal.

कौशिक: Vis'vàmitra, son of कुशीक; ⁰की name of a woman. ककच: a saw.

कम् with आ to fall upon, seize. किया work, composition.

क्रीडनीयं a toy.

कार्य weakness, timidity, unmanly behaviour; being neuter.

क्षणिक a. momentary, transitory.

क्षत्र the Kshatriya or warrior class.

क्षपा night.

क्षपीत p. p. destroyed.

क्षम a. able, capable; fit, proper.

क्षय: waning.

ধাৰ a. belonging to or becoming the Kshatriya class.

क्षारांबुधि: the salt ocean.

क्षितिप: a king, lord of सितीश्वर: the earth.

क्षिप with आ 6 P. to dash against, to seduce, entice; - नि to bestow on, devote to.

सुद्र a. mean-hearted, base, worthless.

क्षेत्रं a field.

क्षोम: jolting, violent shaking.

the sky.

खण्ड: breaking, splitting; a fragment.

खल्वाट: a bald-headed person. खिन्न a. fatigued, exhausted.

ग

गणक: an astrologer.

गणिका a harlot.

गति f. recourse, help. alternative.

गद्गदं adv. falteringly, convulsively.

गन्ध: odour, perfume.

गन्धद्विप: an elephant of the best class (emitting a sweet smell).

गभस्ति: a ray.

गम् with प्रत्युद् to go to meet or receive.

गर्भरेवरत्वं being born rich, getting wealth by inheritance.

गांभीयं depth.

गाह A. to enter, penetrate. गिरीश: S'iva.

गुण: a good result or effect; eredit, merit, use, efficacy.

गुरु a. foremost, chief; m.—
(s.) father; (pl.) elders.

गृहमेधिन् m. a liouseholder.

गृहिणी a housewife.

गोत्रं a family.

गोमायुः a jackal.

गौरवं magnitude.

WE: seizure. ग्राम्य a. vulgar, churlish.

षर् with सं caus. to unite, join.

चर्माश: the hot-rayed sun. चातक: an executioner.

चक्रवतिन् m. a sovereign paramount ruler. चऋवालं the horizon. चक्ष with प्रत्या 2 A, to repudiate, cast off. shaking a. about. waving. चंच: the beak. चन्द्रकान्तः the moon-stone. चपल a.inconsiderate, thoughtless; fickle, unsteady. चम f. an army. चय: a lump, heap. चर् 1 P. with वि to roam, wander. चर: a spy. चल a. fickle, unsteady; ⁰ चित्तता fickleness of mind. ਚਲਿਰਾਂ a kind of dance. चातक: the Chataka bird. चापलं inconsidera : conduct. चामरं a chowrie. चारित्रयं chastity, purity of

conduct.

चारता loveliness, beauty. चि with प्र pass. to thrive. to grow more and more; -परि to acquire. चिकीर्षा desire of doing. বিস a. strange, wonderful. चित्रापित a. painted or drawn in a picture. चडा crest, crown of the head; top; tuft of hair. चुडामणि a crest-jewel. चतः a mango-tree. चेष्टा an action. चेष्टितं course of conduct. च्युतात्मन् a. of a depraved or corrupt soul, evil-minded.

हर

छदान् n. disguise; pretence.

जड a. grown dull. जनता the populace, people. जन्त: a creature, being. जन्मभूमि f. native land; mother-country. जयन्त: son of Indra. जलचर: an aquatic animal. जलद: a cloud. जलमच जलयन्त्र a water-engine, ficial water-reservoir. जलाशय: a pool of water.

जात a child; a collection. brood (of young ones). जाति f. caste. जाल्म: a rogue, villain. जीव with अनु 1 P. to survive, outlive. जीवनं life. जीवलोक: the world of the living the universe. जंभ with समृत् 1 A. to endeavour, strive;-वि to appear, to pervade. ज्ञाति: a kinsman; (pl.) kinsfolk. ज्ञापय (caus. of ज्ञा) with say respectfully, beg to say, request; –आर to command, order. ज्या the bow-string. ज्योति:शास्त्रं astronomy. ज्योतिष्मत a. luminous, brilliant.

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टिट्टिमी a female bird of that name.

2 ،

होंक् 1 A. to approach, draw near.

त

तिंदिनी क river. — वि to grant, impart. तदानींतन a. contemporaneous तेजस्विन् a. possessed of heroic

with that time, living at that time. तन् a. lean, thin. तपनः the sun. तप्त p. p. afflicted by heat. name of a river तमिस्रा darkness. तरंग: a wave. तरलता fickleness; agitation. perturbation of the senses. father: a endearment (my dear). तापसः an ascetic. ताल: a palm tree. तितिक्ष 1 A. (desid. of तिज) to forgive. तिमिर:-रं darkness. तीक्ष्ण a. severe, over-rigid. तीर्थं a sacred or holy place; a worthy or fit object, a worthy recipient. तीर्थोदकं holy water त्रषार a. cool, cold त्यार: a thin shower. तुर्य:-र्यं a musical instrument, trumpet. तुल: cotton. तृष्णीं adv. silent, तु 1 P. with अब to end the course, discharge the contents; - s caus. to deceive; -वि to grant, impart.

or martial splendour;-(s) a warrior.

त्रयं a collection of three.

त्रिपुरहर: the destroyer of the three cities.

त्रिमूर्ति a. having, or existing in, three forms.

त्वच् f. a hide, skin.

₹

दस a. clever, wise. दक्षिण a. civil, courteous. दण्ड: stalk (of lotuses). दम roith प्र caus. to curb, subdue. दमनं control, restraint. दम्य: a young bullock that has yet to be tamed. दियित o. or s. dear, beloved, lord. देश a dale. valley. दर्भ: pride, haughtiness. दर्गण: a mirror. दमें: a blade of Kus'a grass. বল a portion, bit; šmall shoot; leaf. दवाग्नि: conflagration. दशन a tooth, tusk. दार m. (pl.) wife. दार्ण 'a. painful. दिवसेश्वर: the lord of the day, दिव्य a celestial, heavenly.

दीक्षित p. p. ordained, madeready by initiation. दीन a. pitiable, wretched, sæd.

qiq u. piciable, wretened, sad.

दीप् 4 A. to blaze, shine.

दीपक: a light, lamp.

दीप्तिमत् a. possessed of majestic lustre.

दु:स्मर a. painful to remember. दुराराध्य a. difficult to be, propitiated.

दुस्तिं sin.

दुर्ग a. impassable, impervious;

(s.) a difficulty.

दुर्जनत्वं wickedness, villainy. दुर्जय a. invisible.

दुर्घर्ष a. dreadful, invincible.

दुनिवार a. irresistible.

दुर्भिक्ष famine, scarcity of corn &c.

दुरुंध्य a. difficult to be trans-

বুকঁলিন a. wayward, unma: nageable.

दुश्चर a. austere, hard to practise.

दुष्कत् m. an evil doer, a wicked person.

दुष्कृतं a misdeed.

दुष्टाशय a. wicked minded.

বুরীকু 8 U. to distance, surpass: दूषणं a fault, defect, weakness. देवरात: a proper name, father of Madhava.

देवी queen.

देहभृत् m.) a person, an em-देहीन् m.) bodied being.

दैवदुविपाक: ill-luck, adverse turn of fate.

द्युद्धि f. splendour, magnificence दृदय (denom.) to strengthen. द्रव्य a material object.

g 1 P. to ooze; to fly

द्रम: a tree.

बिपुणित a. doubled, double increased.

ব্লিস: a bird; a Brahmana. ব্লিসানি: a Brahmana.

द्विप: an elephant.

द्विरद: an elephant.

द्विरेफ: a bee.

दीप: a division of the world.

ध

धनंजय: a name of Arjuna. धनेश the lord of wealth, Kubera.

घन्य a. blessed, happy.

धन्तिन् m. an archer, a bowman.

षमें: duty. religious merit; propriety of conduct, deçorum.

पर्मिकया a. religious rite.

धर्मपत्नी धर्मदाराः } a lawful wife. धर्मदाराः a penance-grove. धर्मासनं a tribunal a seat of

ध्यन

धर्मासनं a tribunal, a seat of justice.

धा 3 U. with अतिसं to deceive; -अंतर् to hide oneself from; -अभि to say, speak; -सं to treat with, make alliance with; to fit (as an arrow).

धात् m. the creator.

ासन् n. splendour, radiance. बारणा steady abstraction of mind.

बारवाहिन् a. continuous, in-

धारिणी name of a queen.

भीर a. strong-minded, courageous, persevering.

धीरता strength of mind, fortitude.

धुर्य: a leader, chief.

घुक्ष with सं 1 A. to kindle.

धू, with उत् 9 U. to wave, leave fluttering.

घूर्त: a rogue.

च् 1. 10 P to support, hold up; with उत् or समृत् to deliver, save; to root up, pull up the roots, extirpate; lift up, extract, take out.

ध्वनत् a. roaring, thundering

न

नकुल: an ichneumon, a mungoose.

নম্ভাৰ asterism, a lunar.

नगः a mountain.

नंद् 1 P. to be delighted or pleased, rejoice; -अभि to greet, receive, congratulate. नन्दनं the paradise of Indra. नलिनिका name of a maid-servant.

नलिनी a lotus-plant.

नवीक्ट 8 U. to revive, renew.

नह with सं 4 A. to be ready. नाटपं a dance, dramatic representation.

नामसंग्रह calling to mind the name, remembrance of name.

निश्रेयस final beatitude, supreme happiness.

नि:सत्यता falsehood. telling untruths.

नि:रनेह a. cruĕl; licartless निक॰: (-प्र(वन्) a touch-stone, test, mixing powder.

निकास a. copious, abundant. निखल a. whole, entire, complete.

निगास a. to be told or men-

निम्रह: chastisement, punishment.

निचुल: a tree of that name. निज a. one's own.

नितरां adv. excessively.

नितान्त a. excessive.

निदाष: the hot **s**ee**søn,** summer.

निदानं the first or original cause.

निघनं death.

निबन्धनं tie, connecting link. निमित्तं good omen; a-cause; an omen.

निषिष: twinkling of the eye.

नियम: a religious rite.

नियमेन *udv*. invariably, as a rule.

नियोग: order, command, duty.

निरत p. p. intent on.

निरतिशय a. unsurpassed. निरपेक्ष a.) regardless, in-

निरभिलाष a. different. निरस्त p. p. dispelled.

निराकरणं repudiation. casting

निर्गम: an outlet.

निर्गुण a. worthless.

निशेर: spring, waterfall. cascade.

নিৰ্থম: importunity, pressing.
নিৰ্থা complete satisfaction
or pleasure, allaying of
heat.

िष्वीत: still or calm air. निवर्णंद scandal, evil report. ितिया alleviation. निवत्ति f. satisfaction, pleasure. निवृत्त p. p. become. निशाचर: a demon, evil spirit. निषेवित p. p. inhabited by, resorted to. निष्कंप a. steady, motionless. निष्पीडित. p. p. squeezed or pressed together. निष्प्रतीकार a. irremediable. निसर्गः nature. निसष्ट p. p. given, bestowed. निस्त्रिश a. cruel. ruthless. निस्पंद a. motionless. निस्वन: a sound, flourish. नी 1 P. with अन to cherish, to invest with sacred thread; समा to bring together, join. नीरंध्य a. dense, thick. ਜੀਲ a. blue. नद with वि caus. to divert, entertain, amuse. नपर an anklet. नैमित्तिकं an effect. नैष्ध: a name of Nala; king of the Nishadhas. नैन्छयं emolty, harshness of bemper. iunate. नेसगिक a. matural, inborn.

पनकणं (पनकणः) the hut of a Chàndàla. पक्ष: a side. पंकिच्छद a. removing impurity or dirt. पंचाल: king of the Panchalas. पंजर: a cage. पट् a. sharp. पठ with परि caus. to teach. पत 1 P. with परि to hover about, wheel round; -परा to return; arrive; -प्रणि to salute, bow down. पतंग: a moth; the sun. पतिवरा (f.) about to choose . husband. पत्रपटं a vessel of leaves folded. पत्रलेखा a proper name. पत्रोण a garment of woven silk. well-being, welfare: wholesome diet. पद with व्या caus. to kill; प्रति acknowledge; show. yield; obtain, get; admit. confess : -उप caus. to bring about, to do. पदवी path, line of footsteps पन्नग: a snake. पयस्त्रिनी a cow.• पयोद: a cloud. परंतप: a. paining or harassing the enemies.

परभृत: a. cuckoo. परमत्रस्य a. of great renown, very famous. परमार्थः the highest truth. परमार्थतः adv. really. परंपरा a series. पराक्रमः valour, prowess. परागत p. p. returned. परावृत्त p. p. turned back, returned. परिगृहीत p. p. patronized, favoured. परिप्रहः espousal. परितर्पण a. gratifying. परिदेवनी lamentation. परिपन्थिन a. coming in the way. परिभव: degradation, humiliation. परिभाविन् a. humbling, degrad-परिवार:] retinue, train of at-परिजन: tendants, suite. परि (री) वाह: a water-course or drain, an outlet. परिवाजिका a female recluse. परिषद् f. audience. बरीक्षित् m. name of a king. परीत p. p. overcome with. परोक्षे adv. in one's absence. पर्यटनं roaming, travelling. प्रयोति a, able, competent. पर्याय: regular rotation or turn due order. पल्लबः a sprout,, twig.

पल्लविका name of a maidservant. पल्लवित a. having put forth sprouts. **पक्न**: wind. पांसुल a. disgracing; o कुल a disgrace to the family. **पा**णिग्रहः marriage. पाण्ड् a. pale, whitish. पाताल:-लं the lower or nether regions. पात्र an object. पापभाज् a. sinful. पानीयं water. पारक्य a. hostile, inimical. पारपामिक a. hostile, inimical. पारसीकाः the Persians. पारवे: side. पावकः fire. पावन a. purifying, holy पिगल a. yellowish; reddishbrown, tawny. पिट: a basket. पिठरं a pot, pan. पिपास् a. (desid. of पर) thirsty. पिश्न a. slanderous. पिश्नता back-biting, slandering. पीठं a seat, throne. पीडित p. p. espoused, taken hold of (as a hand). भीवर a. fat, plump. पंगवः a bull; (at the end of

compounds) the best or most eminent.

वृष्य a. holy, sacred.

पुण्यभाज् a. meritorious, blessed.

पुरंदर: ,a name of Indra. पुरस्कृत p. p. led, headed. पुराण a. old.

पुष् 4 P. to exhibit.

युष्पित a. blossemed, flowered. पुरुपेषु: Cupid; lust.

पूरोत्पीद: excess or superabundance of water.

पूर्ववत् adv. as before.

प्याजन: a low or vulgar man, an illiterate person. पठ surface; back.

पेशल a. clever, skilful.

पोत: a ship; a young one, as in वीरपोत: a youthful warrior. पोरव a. descended from पुर. पौरवं manliness, prowess.

पौरुहूत a. belonging to Indra.

प्रकीर्ति f. mention of name.

प्रकीतित p. p. styled, called. प्रकृति f. body of ministers.

प्रकोप: provocation.

प्रकोष्ठ: a court in a house.

प्रकान्तं a valorous deed. प्रकीण p. p. annihilated.

प्रगत्भ a. bold.

अवागर: sleeplessness, being awake at might.

प्रजापंतिः the Creator.

त्रणय: love; request, supplication.

प्रणियता love.

प्रणयिनी a dear friend.

प्रणिधिः an emissary.

प्रतन् a. very small.

प्रताप: prowess, valour; heat.

प्रतिनिविष्ट a. obstinate.

प्रतिपादित p. p. given to; wedded.

प्रतिबन्धवत् a. attended with difficulties or obstacles.

प्रतिबृद्ध p. p. awakened.

प्रतिषोघवत् a. endowed with reason, rational.

प्रतिम a. like.

प्रतिवान् f. a reply, answer. प्रतिव्हा security of position; stability.

प्रतिसक्त p. p. fixed on, attache ed to.

प्रतीकारः } a remedy.

प्रतीत p. p. confiding or believe ing in.

স্থাপ a. adverse, contrary. .

प्रत्यक् adv. to the west.

प्रत्येष a. fresh, newly-made, प्रत्योधम् a. hostile, opposed to,

coming in the way of.

प्रत्यादेश: an obscurer, rival, (lit.) throwing into the

back-ground or eclipsing; repudiation.

प्रत्युत्पन्नमति a. ready-witted. प्रथित p. p. celebrated, well-known.

प्रदानं giving away in marriage.

प्रदोष: the evening.

प्रदूत p. p. run away.

प्रबन्धः composition work.

प्रभव: source.

प्रभावः power. प्रभुत्वं power, authority.

प्रमदवनं a pleasure-garden.

त्रमाणं standard, limit, an authority.

ज्ञमाणीक 8 U. to regard as an authority.

प्रमाथिन् a. tormenting.

अयत p. p. pure, purified by austerities

अवाण marching onwards.

अपूनत p. p. contrived; set on; employed, used.

प्रयोग: practice.

ब्रलाप. lamentation.

प्रवर्णाकृत p. p. drawn.unelined.

प्रवयस a. aged. old.

जनात current of air: windy or storing weather; ⁰न्यनं a bed exposed to the full current of air.

ब्रवृत्ति f. commencement. , प्रवरण turning out a recluse. प्रशमित p. p. rectified, expiated.

प्रश्चोतनं sprinkling.

प्रसंगत:-गेन adv. incidentally, by way of.

प्रसन्न p. p. pleased.

प्रसह्य adv. perforce.

प्रसृति f. progeny, issue.

प्रसूनं a flower.

प्रस्ताव: mention, allusion.

प्रस्तुतं object in view.

त्रस्थ: a kind of measure.

प्रहरणं a missile, weapon.

प्रहसनं ridicule, mocking. प्राक् adv. to the east of.

प्राकार: a rampart.

प्राग्रसर a. foremost, first.

प्राइमुख a. with one's face turned to the east, in the eastern direction.

प्राणायाम: suspending the breath.

प्रातराशः the morning meal, breakfast.

प्रांत: the end, margin. प्राप्तप्रसव a. delivered of child.

प्रार्थना desire, love-suit.

प्रावृष् f. the rainy beason.

प्राश्निक: a judge, umpire. प्रिय a. dear, beloved.

प्रेषित p. p. sent ; dismissed.

प्रोहीप्त p.p. set on fire. blazing. प्लद (वं) गः a monkey. फ

फण:-णा a hood.

फलं result.

फलेग्रहि a. fruitful, bearing fruit in season.

ब

बक: a crane.

बदु: a youth, chap, fellow. बन्दी a captive, prisoner.

बंधुल: a bastard, an attendant in the chamber of a harlot.

ৰল army, forces.

बलि: worship.

बलीवर्द: an ox, a bull.

बान्धव: a relation, kinsman. बालिश a. or s. a foolish person. बिबं an image.

बीभत्समान pres. p. shrinking from, being disgusted with. बुद्धिजीविन् a. employing the reason, rational.

ब्रह्मांषः a Brahmanical sage.

भ

भक्तिमत् a. devoted, loyally attached.

भानोद्यम a. foiled in attempts, defeated.

ज् 1 U. to entertain, cherish; practise.

z: a little of address, good | beings.

sir; - sī gentle lady; (a) auspicious.

भरणं support, maintenanee. भरतर्षभः the best or most eminent of the Bharatas.

भर्द् दारिका a princess (daughter of the lord.).

भव: birth; S'iva.

भवन a house, dwelling.

भवितन्यता being destined to happen, destiny, fatc. भागधेय lot, fortune.

भाग्य prosperity, good days.

भाजनं a receptacle, reservoir. भाव: feeling or expression of love; incident, occurrence; a learned man, honourable Sir.

भाष् with अप 1 A. to abuse, revile.

भासुर a. shining, resplendent भास्तत् a. shining; (s.) the sun.

भिक्षाशित्वं living by begging. भीम a. dreadful, terrible.

भुजंग: a. snake. भवनं world.

भू with वि caus. to think of, contemplate; to establish, decide; perceive, be conscious of; नी to be born.

भूतं a created being.

भूतवारिणी earth, supporter of obeings.

अमिका a part, character (in a drama).

भमिदेव: a Brahmana.

भ्य: adv. again.

भ पिष्ठं adv. for the most part. भूरिवस्: a proper name, father of Malati.

भैक्षं begging.

भोगः enjoyment.

भरंश: loss.

भ्रान्तिमत् a. turning, revolving.

भंगलं auspiciousness; an auspicious rite, (in compounds) auspicious; as, मंगलतूर्य: auspicious trumpet; मंगलस्तानं auspicious ablution.

मंज् a. sweet.

मंजूल: a kind of creeper.

मंडनं ornament, decoration; embellishment.

मद् with उद् caus. to infatuate. मद: passion, ardent desire; rutting juice.

भदम्च a. being in rut.

मध् n. liquor.

मध्मासः the spring-time.

मध्र a. lovely, sweet.

स्वस्दन: Krishna (slayer of Madhu).

भध्यस्य a. acting as umpire. सनस्दिन a. intelligent; strongminded; नी a wise woman'. |

मनीषिन m. a wise man, sage the mind-born. मनसिजः 📗 Cupid.

मंत्र with आ 10 A. to take leave of, bid adieu.

मंत्रकृत a. composing hymns.

मंत्रवत् a. attended with incantations or spells.

मन्थर a. slow.

मन्द a. dull, dull-witted. मन्दभाग्य a. unlucky, ill-starred.

मन्दायमान a. lagging behind, tarrying.

मन्दीकृत p. p. slackened.

मन्दीत्स्वय a. depressed in spirits, cast down.

मन्मथ: Cupid.

मन्य: grief, sorrow.

मरिच: pepper, pepper-shrub. मरीचि: ray.

मर्त्य: a mortal, human being. मलयजे sandal juice.

महाजन: the mob, populace:

महातेजस् a. of great splendour or heroism.

महाभाग: a fortunate person. महार्ह a. costly.

महीपाल: a king.

महेन्द्र: the great Indra.

महेरवर: a great lord.

महोक्षः a full-grown bull.

महोषां f. a medicinal drug.

यात्

मागची daughter of the king of the Magadhas, Sudakshinà. मात: a term of endearment. मान: pride. मानिनी a proud woman. मानष्यकं human nature. मास्त: wind. मालाकारः a gardener, florist. माल्यं a wreath, garland. ਸਿਆ a.an honorific.affix, meaning worthy, respectable. मक्ताफलं a pearl. माध a. artless, innocent. भद with अन् 1 A. to second, approve. मद्रा seal. मरारि: Vishnu. मरं 1 P. to take effect on, against; to grow prevail stronger or more intense, gather strength, thicken. मसलं a pestle. मह: adv. often. मतिमत् a. incarnate, embodied. मर्धजः hair. मगतिष्णका mirage. मणालं a lotus fibre. मणालिनी a lotus. मद f. clay. मद् a. soft-minded, weak. मुख् 10 P. to endure, suffer. मुद्रा adv. wrongly, in vain. मषोसं a falsehood. मेलला a girdle, belt.

मेघनाद: a proper name. मेबा talent, retentive faculty. मेध्य a. sacred, holy. मैथिलेय: son of Maithilî, Kus' ग्र मोक्ष: release. मोल a. or s. one brought up in one's service for generations, an old or hereditary servant (minister &c.). ਸਲੇਂਡ: a man of an outcast race: a barbarian.

यजनं a sacrifice. यत्किचनकारिता doing worthless things. यथार्थ a. significant, true to its sense. यथावत् adv. according to the proper method, properly, duly. यदच्छया adv. accidentally, by chance. वम with नि 1 P. to dissuade; caus. to regulate, control. यम a. twin. युद्धि f. a necklace, garland. यस with आ caus. to trouble, torment.

set out. याञ्चा mean solicitation. यात्वान: an evil spirit, a Rakshasa.

ut with A 2 P. to march on,

यादिष्डिक a. accidental. याददर्थं adv. in all senses. युज् 7 U. to design, intend, destine;-नि caus. to yoke, harness; to unite; -प्र (A.) to act, represent (dramatically); -संप्र pass. to be engaged in, apply oneself 'to, a business.

युध f. fight.

युवराज: an heir-apparent to a throne.

बोग: the science or power of concentrating the mind; deep contemplation.

योजन a distance of 8 miles. योनि: source, origin

₹

रंहस n. speed, velocity. रजनिचर: an evil spirit. रंज with अप pass. to grow discontented with. रणधुरा the front or van of battle; ⁰रो वह to lead the

रणरणकं anxiety.

van.

रणशिक्षा the art or science of war.

रत्नाकर: the ocean.

रंघर a cavity.

रम् with परि 1 A. to clasp, embrace.

रबः current, force.

रिम: the rein.

रस् 1 P. to roar. रसः sentiment.

रसवत्तर a. more savoury or tasteful.

रसातलं the nether regions.

रसायनं an elixir.

रसाल: the mango tree.

रसिक a. graceful, elegant; appreciating.

रहस्य a secret; the secret (of conduct); ⁰भेद: disclosing or revealing one's secrets.

राक्षस: name of the minister of the Nandas.

राग: passion.

राजन्वत् a. governed by a good or just king.

राजिंप: a royal sage.

राजतन्त्रं the science or theory of government.

रात्रिचरी a Ràkshasa female. राघ् with आ caus. to please, humour.

रामगिरि: name of a mountain. रुजा-ज् f. pain, agony.

रुधिरं blood.

रोगिन् a. sickly, affected by sickness.

रोषण a. passionate, wrathful. रोषणता angry or passionate temper.

रोरव a. made of the hide of the deer called rugu.

ल

लक्ष्मन् n. a speek, spot.

लक्ष्मी: beauty, lustre.

रुषय (denom.) to alleviate, lessen.

लप् with प्र 1 P. to prate, rave. लभ् with उपा 1 A. to taunt, blame.

ललामं or मन् n. an ornament. लवंगिका the foster-sister of Màlatì.

लवणांभस् m. the ocean (having salt water).

लापवं mortification, humiliation.

लान्न characteristic mark ; श्रीकंठपद⁰ distinguished by the name श्रीकंठ.

लिख् with वि 6 P. to implant. लिखित n. a writing, document.

लुभ् with प्र caus. to entice, seduce; with वि caus. to seduce or entice the mind of. लोफा-च्यं the tree of that name or its flower.

লীল a. eager; cagerly lolling down.

ਕ

वंश्य a descendant. बत्सः a calf. बत्सत्री a heifer. वध्यस्थान place of execution. वनज्योत्स्ना the Madhavî creeper. वनदेवता a sylvan deity, woodnymph. वनस्पति: a tree. वन्य a, wild. वप with निर् 1 P. to offer, present. वप्त m. a sower. वम् with उत् 1 P. to pour or vomit out, enut. वयस n. a crow, bird in general. वर a. best, foremost;(र:) a bride-groom. वराक a. poor, pitiable. वरीयस् a. better, superior. वर्ग्य: one belonging to group; (pl.) a group of actors.

वर्ण: a caste.

वणिन् m. a bachelor (learne**d).** वल्कलं a bark garment.

विलातं a leap, bound. वित्मक:-कं an ant-hill.

वल्लभ a. favourite, beloved (⁰भा) wife.

वश: subjection.

ৰিমান্ a. (a sage) who has subdued his passions.

वश्या a docile and obedient wife.

वस् with अध्या 1 P. to inhabit; enter into.

वसति f. residence.

वसन्तो सव: the vernal festival. बह caus. to traverse, go over; -निर caus. to perform, ma-

वाच्य blame, censure.

वाजिन m. a horse.

nage.

बाद: a report, talk.

वाम a. of an opposite character.

वायस: a crow.

वारण: an elephant. बारयोषित् f. a harlot.

वाराणसी Benares.

वारिधर: a cloud.

वारियन्त्रं a water-wheel, (a flywheel for raising water). वार्त welfare, well-being.

वार्धकं old age.

वासगहं the inner part of a house: bed-chamber.

विकसित p. p. expanded, dilated; spread out.

विकार: malady, illness.

विकारहेतु: a temptation, seduction.

विकम: prowess, heroism. विक्लव a. frightened, startled; grieved.

विमण a. bad, worthless. विग्रह: hostility, enmity, strife; a body, form.

विघात: impediment, obstacle. विभावरी night.

विचक्षण a. learned, proficient. skilful.

विजया (and जया) a kind of mantra, which averted the pain of thirst and hunger and gave miraculous powers.

विजिह्य a. crooked, turned away.

विज्ञापना a request.

विटप: a branch.

विडंब 10 P. to imitate.

वितथ a. false, untrue.

वितीर्ण p. p. descended; given.

विदग्धता skill.

विदेश: a foreign country.

विद्युत्वत् m. a cloud. विद्विष् m. an enemy.

विधात m. the Creator.

विध्त p. p. preserved.

विधेय: a servant.

विधेयज a. who knows his duty, obedient.

विनशन: a country to North-West of Delhi.

विनिमय: exchange.

विपक्ष: an enemy.

विपश्चित् a. wise, learned (a. wise man).

विपिनं a forest.

विप्रलब्ध p. p. deceived.

विप्लव: adverseness.

बिभव; property, wealth.

ਰਿਸ. a lord.

विभाग: confusion, loss.

विमनस् a. disconsolate, deiceted.

बिमानित p. p. dishonoured. विमाग: a wrong road.

विण्यत p. p. separated, love-

विरत p. p. stopped, at an end.

विराग: discontent, dissatisfaction.

विराम: cessation, stop.

विरोध: a antagonism; शास्त्रत⁰ natural antipathy.

विलास: amorous pastime. विवत p. p. opened.

, विवेक: discrimination, judg-

बिश्ं with अभिनि 6 A. to enter into; with सं to sleep. विश्वद्धि f. purity.

विशेष: difference ; distinguishing feature.

विश्रव्यं *adv.* confidently, freely.

विश्रंभ confidence; ⁰स्थानं a confident.'

विश्राम: rest, repose. विश्वंभरा the earth.

विश्वसनीयता power to inspire confidence.

विषण p. p. dejected, sorry. विषम a. adverse, difficult. विषय: scope, province; dominion, object of sense, sensual pleasure.

विषाण:-णं a horn.

विषाद: dismay, dejection, sorrow.

विष्टर: a seat.

विसर: a heap, a large quantity.

विसृष्ट p. p. dismissed, sent away.

विस्तीर्ण p. p. extended over, wide.

विस्फारित p. p. extended, dilated.

विहितं a decree, command. विह्वल a. agitated, afflicted, overcome with grief; ⁰ता affliction.

वीज् 10 P. to fan.

वीरस्: the mother of a warrior. वृ 10 P. to ask, beg of.

वंकोदर: Bhîma.

वृंज 10 P. to except;-आ to bend down;-वि (p. p.) devoid or destitute of. वृत् with निर् caus. to finish;

-প্রি to revolve;-স to spring, arise; to begin, commence; -অপ to turn back.

वृति f. livelihood; behaviour, conduct.

वृद्धि f. waxing. वृध्-caus. to aggrandize. वषल: a S'udra; epithet of Chandragupta.

bull-bannered वषांक: the God. S'iva.

विष्ट f. a shower of rain, rain-fall.

वेग: speed, force.

वेगानिल: a strong or violent gust.

वेणलता a bamboo-stick.

वेतस: a reed. cane. वेदि-दो ∫. an altar.

वेधस m. the Creator.

वेशवनिता a harlot.

वेश्मन n. a house, dwelling.

वेष्टनं a turban, a tiara.

वंकत an ill-omen.

वैतान a. sacrificial, sacred.

वैतानिक a. sacred. consecrated in a sacrifice. वैतालिक: a bard.

वैदेहि Sîta.

वैद्यतानल: the fire of lightning. वैरिन m. an enemy.

वैहायस a. situated in the air, aerial.

व्यक्ति f. manifestation.

व्यक्तं adv. evidently. व्ययहर्व being engrossed in.

व्यजनंa fan.

व्यतिकर: an incident, occurrence,

व्यपदेश: family ; name ; race.

व्यय: spending, expenditureobstacle: loss.

व्यलीकं sorrow, anguish.

व्यवहार: hearing of a case. judicial procedure.

व्यवहारासनं tribunal of justice.

च्यवहित p. p. separated.

व्यसन adversity, need, difficulty; intent or close application.

व्याकूल a. deeply or intently engaged in.

व्याध: a hunter, fowler.

व्याल: a serpent, cruel wicked animal.

व्याहारः }words, speech. व्याहृति_, ि

वर्त course of conduct. ब्रीडित a. abashed, overcome with shame.

श

शकलं a bit.

शक्ति a miraculous weapon or missile hurled at a foe.

হাক: a name of Indra

शंकु: a dart, shaft.

शची wife of Indra.

शप 1 U. to abuse, revile.

शबर: one of a wild mountaineer tribe.

शब्द: a title. •

शम with नि 4 P. to hear, find;

(caus.) to subdue, vanquish; -N caus. to settle, adjust.

शमयितृ m. a destroyer.

श्ररजन्मन् m. name of Kartikeya.

शरणं a house, dwelling.

शरगागत p. p. come for protection, a refugee.

शरद f. a year.

शरव्यं a target, mark, butt.

शरासनं a bow.

शरीरिन् m. a bodied being.

शर्मन् n. happiness.

शर्वेगी night.

शल्यं a dart.

यग: a hare.

बारवत् adv. forever, perpetually.

शस्त्रभृत् m. an armed man, warrior.

शाखाम्गः monkey.

शान्त p. p. alleviated, removed. शान्ति f. removal, destruction, explation, • ⁰उदक soothing water.

शालि: a kind of rice.

शालिन a. endowed.

शाव: -वक: a youngling.

शास्त्रत् a. permanent, everlasting.

शास with अनु 2 P. to advise, prevail upon. •

ज्ञासनं an order, command.

शिक्षा instruction, advice.

शिखा flame.

शिखिन् m. a peacock.

शिथिलम (denom.) to allow to cool.

शिरोधर: neck.

शिलापट्ट: a slab of stone.

शिलोचय: a mountain; a collection of stones.

शिल्पं art, skill.

शिवं good, blessing.

शিष् with বি caus. to excel, surpass.

शुक्ति: an oyster shell.

शुच ∫. grief, sorrow.

शुद्धान्त. royal harem or seraglio; inmates of the harem, i.e.. queen or queens.

शुभशंसिन् a. of good augury, presaging good.

शुश्रूष (desid. of श्रु) to serve. शुलिन् m. S'iva.

श्रीण f. a goad.

शैंछ: a mountain.

शैवलं moss.

शोण a. red

शोणतं blood. शोभा elegance, grace.

श्रीज: Vishnu, lord of S'ri.

ধুন p. p. well-known, reputed.

श्रति f. ear.

श्रेयस् n. bliss. good fortune,

good; (a.) better, more praise-worthy. श्रेष्ठिन् m. a merchant. श्रोत्रिय: a learned Bràhmana. स्वापद: a beast of prey, wild beast. स्वेतमान a. white.

u

षंड: a group, collection, clump.

संयमनं drawing in, holding in.

संरंभ: turbulent spirit.

संयोग: union.

संवादः identity.
संविभवत p. p. shared, partaken.
संव्यवहार: mercantile business,
traffic.
संश्र्यः a resort.
संसगं: contact, association.
संसार: worldly existence.
संस्तीर्ण p. p. strewn.
संस्थापनं establishment.
संस्थित p. p. dead; finished.
संहार: the dissolution of the
world.
सक्ल a. entire, unimpaired.

नकाम a. satisfied, having the desires fulfilled. सक्त p. p.continued, begun. संकर: mixture of castes. संकल्प: a thought. संकल्पयोनि: the mind-born, Cupid. संकुल a. full of, crowded with. संकोच: contraction of the limbs.

संग: attachment. संघ: a multitude. सचिकत a. startled. सज्ज a. ready.

संज् with प्र 1 P. to be attached to ;-व्यति to link.

संजीवनीपधि f. the reviving plant.

सत्केतु: a good banneret. सत्किया virtue, goodness; hospitality.

सस्वं a being, creature.

सद् 1 P. to sink, drop; with वि to be dejected; -उत् to sink, fall into ruin.

सदस्य: an assistant at a sacrifice.

गन्ति ति., सन्तानः issue, progeny, offspring.

सन्दिप्ट p. p. ordered, commissioned.

सन्धानं fitting, taking aim.

सन्दिः a joint.

सन्निकपः proximity, vicinity. सन्निपातः a collection.

सपत्न: an enemy.

सपानी a rival wife, co-wife.

सफल a. fruitful.

सभाज् 10 P. to pay respects to. समक्षं adv. in the presence of, before,

सफ

समरं fight; war.

समवस्था state.

collection, combi-समवाय: a nation.

ममाधि: of concentration mind.

समापत्ति f. accident, chance. समाश्रय: betaking, resorting to. समिति f. fight.

समिद्रत a. fed with sacrificial fucl.

समीपं adv. near.

समच्चय: a collection.

समत्सक a. over-eager, impetaious.

समुन्नति f. elevation.

समृद्ध p. p. increased.

समृद्धि f. prosperity, affluence.

संपत्ति f. excellence of virtues. संपन्न p. p. endowed or furnished with: prepared, made of; become, grown. संप्रतिपत्ति f. admission, confession.

संबंध: a tic.

संबंधिन m: a kinsman, relation. संभत p. p. collected, gathered. संभोग enjoyment.

संभाम: fear, confusion.

संमोह: infatuation.

सम्प्राज m. a paramount sovereign.

सांप्र

सरणि f. mode, way.

सरमिजं a lotus.

सरोपं adv. angrily.

सर्गे: creation.

सर्वथा adv. altogether, entirely.

सर्वदमनः all-subduer.

सर्वांगीण a. smeared on the whole body.

सलिलं water.

सशब्दं adv. with or producing a sound.

सस्यं corn.

सह with उत् 1 A. to dare, venture.

सहकार: a mango tree.

सहज a. natural.

सहस्रकिरण:)the sun (having सहस्रधामन् \ 1,000 rays).

सहाय: a companion, friend.

सहोदर: a co-uterine brother. साक्ष्यं evidence, deposition.

साद: leanness, s nking down.

साद्श्य likeness, image. साध with प्र caus. to promote, further, advance.

साधनं an army.

साध्वसं fear, timidity.

सान n. summit.

m. a mountain. सानमत् साभराग a. loyal, attached. सांप्रतिक a. proper, right.

सेत: a bridge. सार: strength, power. सारिका a kind of bird (साळुंकी) सार्थ: a collection, group. सार्थवाह: a leader of a caravan. सावधान a. with an attentive mind. साहसकारिन् a. bold, audacious. साहित्यं literary composition. सित' a. white. सिध with नि 1. P. to forbid, prevent. सिद्ध: a demi-god. सिघ् the ocean. सीरध्वज: a name of Janaka. स्ख a. agreeable, pleasant. स्तीक्ण: name of a sage. म्बा nectar; 0स्यंदिन a. dropping honey, mellifluous. सभगं adv. charmingly. स्योधन: a name of Duryodhana. स्रद्विष m. an enemy of goods. स्किष्ट a. well-arranged. nicely laid, well-fitted. सहदभेद: 'separation of friends; name of the 2nd part of Hitopades'a. सुक्तं good words. सूत्रधार a carpenter. स 1 3 P with 34 to approach, draw near सज :vith वि caus. to senfi. dismiss.

सेंह a. of the lion. सो with व्यव 4 P. to attempt; think of. सोदयं: a co-uterine brother. brother of whole blood. सौजन्य goodness or kindness of disposition. सौदामिनी lightning. सौभाग्यविलोपिन् a. marring the beauty. सौहार्द friendship. स्कंधावार: a division of army. स्तनितं the rumbling of clouds, thundering noise. स्तंबकरिता forming clumps or sheaves. स्त्रेण woman-kind, female sex. स्थलवर्तमन n. land-route. स्थली land. स्या with आ to resort to. स्थाण: a name of S'iva. स्थायिन् a. lasting. स्थास्न a. firm, stable. स्थित f. stability, permanence; propriety. स्थिर a. firm. स्थितिक 8 U to cheer up. console. स्योर्थ stability स्नातक: an initiated (Brahmana) house-holder. स्नानीयवस्त्रं abathing cloth

स्निष्घ p.p. friendly, affectionate. स्निग्धदष्टि a. looking intently or with a steadfast gaze. स्फटिकमणि: a crystal stone. clearly, visible. distinctly seen. स्मय: arrogance, pride. स्यद with अभि 1 U. to ooze, to be melted. स्रोतोवहा a river. स्वच्छंद adv. at will, as one likes. स्वद 1 A. to like. स्वभावज a. natural. स्वस्थ a. safe, sound. ह्वाधीन a. at one's command or disposal. स्वास्थ्यं case, tranquillity. स्वेज्छया adv. at will, to one's heart's content.

ह

हतक a. wretched. हन् with अप् 2 P. to destroy, annihilate;-प्रति to repel, counteract.

हरि: Indra. हरिचन्दनं a sort of yellow sandal. हरिणीद्श् a. fawn-eyed. हर्ष्य an oblation. हस् 1 P. to clear up, brighten up. हारीत: a kind of pigeon. हाधिवय: name of a warrior. हिन: a well-wisher, an adviser. हितवादिन् a. or s. a well-wisher. हिमं snow, ice. हिमरिश्मः) cold-rayed the हिमांश: moon. हिमवत m. the Himalaya mountain. हकार: the 'hum' sound. ह with अभ्यव 1 P. to eat; उत् to pluck up by the roots, extirpate; निर् to draw or take out; -सं to drop; curtail, shorten; to withhold; curb, restrain -व्या to speak. ह्योक्तेश: name of Krishna. हमन्त a. cold, wintry. हैम a. caused by snow. हद: a deep pool of water.

A GLOSSARY

English-Sanskrit

A

Ablest a. पद्तम, प्राज्ञतम.

Absence, in one's परोक्षे, असन्नि-धाने.

Absent-minded a. शून्यहृदय. Accidentally adv. दैववशात्, सहसा.

Accomplishment s. सिद्धि f. संपादनं

Accord, of one एकचित्त-मनस् a. Acquaint v. t. बुध् caus., ज्ञा caus.

Acquainted a. ज in comp.
गृहोतार्थ; परिचित.

Adapt oneself to the will of भावं अनुप्रविश् 6 P. छंदं अनुवृत्

Advantage s. हितं, लाभ:.

Adventure s. चरितं, चेष्टितं. Affairs of state राजकार्याण.

Affected a. पर्याकुल.

Afflicted a. पीडित; to be; -खिद् pass.

Agony s. आतंक:.

All but adv. expressed by कल्प or प्राय in comp.:—agreed प्रतिपन्नकल्प.

Ancestral a. पैतृकं; —property रिक्यं.

Ancient a. प्राक्कालीन, प्राचीन, पुरातन

Answer v.t. प्रति वच् 2 P.—भाष् -1 A; उत्तरं प्रतिपद् 4 A.

Anxious a. आकुल, सचित.

Appearance s. दर्शनं, रूपं.

Application s. योजनं, विधानं.

Approach s. उपस्थिति f., आगमनं.

Appropriate. v. t. आत्मसात्कृ 8. U.

Approve v. अभिनंद् 1 P. 'Ardent a. पर, उत्कट, गाइ.

Assiduity s. तत्परता, निष्ठा.

Assist v. t. साहय्यं कृ 8 U. or दा 3 U.

Association s. संगति f., संग:.

Astonishing a. विस्मयावह, आश्चर्यकर.

Attachment s. अनुराग:, आस-वित f.

Attendant s. परिजन:, अनुबर:.
Attended a. सहित, युक्त.

Attract v. t. ह 1 P. आकृष् 1 P. :

Auspicious a. मंगल, शुभ.

Avarice s. लोभ:, गृघ्नुता. Averse a. पराङ्गमुख. Awaken v. t. प्रतिबुध् caus.

В.

Baffle r. t. भोघीकु 8 U; पथि-निवृत् 1 A. Banner s. पताका. Bard s. बतालिक:; बंदिन् m. Base a. अधम, क्षद्र. Basin s. द्रोणी, जलाशय:. Become v. t. अनुरूप-उपपन्न a. भू 1 P. सम् 1 A. (gen.) Befall v. t. आपत् 1 P. जपनम् 1 P. (with gen.) Beginning s. मुलं; from the— आमलात, आदित:. Beholder s. प्रेक्षक:, द्रष्ट्र m. Bent a. विहितप्रतिज्ञ, कृतसंकल्पdouble with age जरानमितकाय. Bid farewell v. आमंत्र 10 A. आप्रच्छ 6 Л. Bit s. शकलं. Boast v. इलाघ्-विकत्य् 1 A.

C

Break open v. t. सन्धिच्छेदं कृ

Brought up संबंधित, परिपोषित.

U.

Cake s. विष्टापूप:. Care, with—प्रयत्नेन, सादरं. Carnivorous a. क्रम्यान्, पिश्चि-ताशन. Cast off v. t. निराकृ 8 U. प्रत्या-दिश् 6 P.

Cause s. पक्ष.

Censurable a. गर्हणीय, निद्य.

Certain a. ध्रुव, नियत.

Certainly adv. नियतं, नूनं, खलु. Chance of failure s. असिद्धि-संभव.

Change (for the better) s. विशेष:; विषयांस:, परिवर्त: undergo a -विषयांस या ? P. Charming a. सूभग, रम्य.

Circuitous. a. वऋ, विजिह्म.

Citadel s. दुर्ग:..

Class s. वर्ग:, सहाध्यायिगण:.

Clear v. t. प्र-क्षल् 10 P. प्र-मृज् 2 P.

Clever a. बद्धिमत, पटमति.

Close v. t. पिया, 3 U. निरुष् 7 U. Colour s. व्याज:, अपदेश:.

Commendable a. प्रशस्य, २००७. Commit v. t. आ-चर 1 . क

8 U.

Communicate v. t. नि-विद्

Company s. समागम:, संगः. Completely adv.नि:शेषं; एकांततः. Compose v. t पर्यवस्था caus., संस्तंभ caus.

Concerning a. संबंधिन्। यतः

Conscious a. अभिज्ञ, ज्ञ-विद् in . comp.

Constitute v. t. भू 1. P. अस्

Consultation, in-with समन्य, संवाद (instr.)

Conten ling s. कलहः, विवादः, स्पर्धाः

Contracted a. संकुचित, संपिडित. Conversant a. अभ्यन्तर, अभिज्ञ. Cost s. व्यय:, मूल्यं.

Countryman s. स्वदेशजः, देश-बंधुः.

Court s. सभा; royal-नृप-राज-

Covered over a. आच्छन्न, आवृत. Cross v. t. आन्नम् 1 U.

Crowned, to be-with success দত 1 P.

Crumb s. खण्ड:, शकलं.
Culprit s. अपराधिन् m.
Current s. रय:, वेग:.

Danger s. संबट, आपद् f., कृच्छूं.
Dear a. प्रिय, कान्त.
Deed s. चरितं, वेष्टितं.
Deep a. अगाध, गंभीर.
Defaulter s. दंडचः, अपराधिन् m.
Defeated in one's attempts.
a. भग्नोद्यम, मोघप्रयत्त.
Definite a. विशिष्ट, विशेष in comp.
Delay e. विलंबः, कालातिपातः; without अकालहीनं.
Delightful a. प्रमुदित, सानन्द.
Delightful a. प्रामोदिक, आनन्दनं.
Deliverer s. त्रात m. रक्षकः.

Demand v.t. प्रच्छ 6 P.

Desist v.i. वि-रम् 1 P.

Desolate v.t. निर्जनीक 8 U. उत्-ध्वंस् caus.

Despair v.i. निराश a. भू 1 P. Detail s. विशेष:, विस्तर:

Deterred a. त्रासित, निवीरित.

Devise v. t. चित् 10 P. प्रकलृप् caus. युज् caus.

Devolve v. t. संक्रम् caus. निक्षप् 6 P.

Devoted (to) a. आसवत, तत्पर.

Devotion 8. भिनत f.

Devout a. धर्मनिष्ठ, धर्मपर. Dictionary s. कोश:, शब्दाभिधानै.

Difficult a. दुष्कर, दुःसाध्य.

Difficulty s. आपद् f., कृच्छूं, दुग with great—कथं, कथमपि, Dignity s. आभिजात्यं, प्रतिष्क्र. गौरवं.

Diligently adv. सोद्यमं.

Direct v. t. युज्, निविज्, caus. Directed a. आसक्त, अभिनिविष्ट. Directly adv. सरलमार्गेण, अत्री-नागत्य.

Discharged a. मुक्त, क्षिप्त.
Discrimination s. बिवेक:, परिच्छेद:.

Disguised as, वेषं परिद्यान, व्यंजनोपेत.

Disgust s. निर्वेद:

Disgusted a. निर्विण्ण.

Disloyal, to be वि-अप-रंज् pess. Dismissed a. विसर्जित Dispelled a. निरस्त. Disrespect v. १. अवमन् 4. A. Disrespectfully edv. सावज्ञं. Distinguished a. विख्यात; guest अतिथिविशेष:. Distressed a शोकापन्न दृःसार्ते. Disturbed a. विकृत. Divide v. t. वि-भज 1 P. Divine a देव (वी f.), दिव्य. Doomed by fate a. देवोपहत. Draw near-v. i. प्रत्या-सद् 1 P. Dreadful a. भयप्रद, भयावह. Dreariness s. शुन्यत्वं, निर्जनत्व. ${f Dreary}\;a.$ निर्जन, घोर. Dressed a. परिच्छन्न. Dried up a. पीत, उच्छोषित Due a. देय. Dull a. मन्दबुद्धि, जडमति Duty s. धर्म:, कर्तव्यः

E

Early in the morning महित प्रत्यूषे.
Earnestly, adv. उत्कटं, प्रगाढं;
I hope इति मे गाढाभिलाषः.
Ease, at, निर्वृत, वीर्ताचत.
Eatable s. भक्ष्यं, अभ्यवहार्यं.
Economically adv. मितव्ययेन.
Education s. अध्यापनं, शिक्षणं.
Effect v.t. संपद् caus., साध् 5. P.
Elapse v. i. व्यति-इ 2 P.
अतिकम् 1. 4. P.
Elders s गुरुजनः, गुरु pt.

Emperor s. अधिराजः, चक्रवर्तिन् m., सम्प्राज् m.

Employ v. t. प्र-युज् 7 A.

Employment s. व्यापार:. उद्योग:. Enchant v. t. विसुभ् caus.. ह्य

1. P.
Engaging s. अभियोगः, व्यापारः.
Engrossed a. निमग्न, आकुरु.

Enraged a. सामर्थ, प्रकोपित

Entreaty 8. प्रार्थना.

Envy s. मात्सर्यं.

Epithet s. विशेषणं. Escape n t निर्मम 1. 1

Escape v. t. निर्गम् 1. P. निष्कम् 1. 4. P.

Excellent a. विशिष्ट, प्रकृष्टतमः Excessively adv. भृशं, नितरां, अतिमात्रं.

Execute v. t. अनु-स्था 1. P. सं-पद् caus.

Exertion s. परिश्रमः, आयासः.

Exhausted a, परिश्रान्त, सिन्न.

Expectant a. ईप्सु, लिप्सु. . Expedient s. उपाय:, गुण:

Expose v. t. पात्रं कृ. 8 U. पदं

नी 1 P or गम् 1 P. Extend. how far कियदविधक a.

Extend. how far कियदवाधक a. Extensive a. विस्तीर्ण.

Extent, to any, -स्तोकांशेनापि. Extraordinary a. अद्भत, अनन्य-सामान्य.

F

Fail v. i. विफलीभू LP. मोघीभ

Failed in attempts भग्नोद्यम, मोघप्रयत्न.

Faithlessness ३. असत्यसंघता, प्रतिज्ञाभंग:.

Fall in with आसद् caus. दृश् 1 P.—out संपद् 4 A.;—upon. आपत् 1 P. अवस्कंद 1 P.;—a victim आमिपतां गम् 1 P., भध्यस्थान भू 1 P.

Famine s. दुभिक्षं.

Fathers s. पितर: स्वधाभुज:.

Favourite a. वल्लभ, प्रिय. Fawn (Flatter) upon v. चाटुवादे: आराध् caus. or

Feature's. लक्षण

Feed (with food) v. i. भुज् caus.

Feign v. अप-दिश् 6 P. Fickle a. तरल, चपल.

Field s. क्षेत्रं.

उपस्था 1 U.

Fierce a. उग्र, भीषण.

Fiery-tempered a. कोपन, सुलभ-

Fine s. दण्डः; -a. शोभनं, सूक्ष्म. Finish v. t. अव-सो 4 P., समाप् caus.

Fix (love) v. t. बंध् 9 P. Follower s. अनुचर:, अनुयायिन् m. Fowler s. व्याघ:!

Freed, to be, मुच् pass. Fret (oneself) v. परितप् pass. सुम् pass.

Fuel 8. इंधनं.

Fulfilled a. पूर्ण, सफल. Fully adv. अशेषतः, सर्वात्मना. Furnished a. संपन्न.

G

Gentle a. मृदु, शान्त.
Gently adv. मन्दं मन्दं.*
Get abroad v. i. प्रमृ 1 P., प्रकासता गम् 1 P.
Give over सं-ऋ caus. (अपंय).
Glory s. यशस् n. उदाहरणं.
Go home (to) v. i. स्पृश् 6 P.
मर्माणि स्पृश्.
Gratitude s. कृतविदित्व, कृतज्ञता.
Graze v. i. वि-चर 1 P.
Guard s. रक्षिन् m. रक्षकः.
Guardian of the world s.
लोकपाल:.

H

Hail-stone s. वर्षोपल:, करका Hastily adv. सरभसं, सत्वरं Haughty a. उत्सिक्त, अवलिप्त. Haunted a. निषेवित, समाश्रित. Hearing of a case s. व्यवहार-दर्शनं. Heart-rending a. हृदयभेदिन्,

अरुंतुद्. Heat s. आतप:, उष्णं.

Heir-apparent s. युवराज:.

Helpless a. अनाथ, अशरण, दीन. Hesitate v. आ-शंक् 1 A.

Hide v. t. गृह् 1 U., प्र-छद् 10 U.

High a. उन्नत, अभिजातः (words) तारतर, कोपगर्भ.

High-mettled a. उरसत्व.

Hold v. t. मन् 4 A.

Honesty s. आर्जवं, निष्कापटघं.

Honeyed a. सुघास्यंदिन्, मधुमय, मधुमधुर.

Honour v. t. सं-भू caus.

Honourably adv. सगीरवं, प्रति-पत्तिपूर्वकं.

House-holder s. कुटुंबिन्, गृह-मेधन. m.

House-hold duties s. गृह-कार्याणि, कुट्बभर:

Housewife इ. गृहिणी.

Huge a. स्थूल, विशाल.

Humour s. छंद:.

Hung a. अवलंबित, अवसक्त.

I

III a. अस्वस्थशरीर.

Illness ह. अस्वास्थ्यं, विकारः. Image ह. प्रतिबिंब, प्रतिफलं.

Imagination भी f.

Immediately adv. सपद्यंव.

Immodesty s. अविनयः

Immoral a. असाधु, अधमं in comp.

Immortal a. अमर, अक्षय, अनश्बर.

Impending, to be closely उन्नम् १. P.

Important a. 48.

Importune $v.\ t.$ अनु बंध् 9 P. निर्वधेन प्रच्छ 6. P.

Impose upon वंच् 10 P. विप्र-लम् 1 A.

Impossible a. दु:साध्य. अशक्य. Improve v. t. उन्नति श्रेयस्ब्वं-नी I P. उत्कृष् 1 P.

Improvement s. उन्नति f., उत्कर्षः

Inanimate a. अचेतन.

Inauspicious a. अभद्र.

Inborn a. नैसर्गिक (की f.), सहज. Incarnate a. मूर्त, शरीरिन्.

Ineur displeasure कोप-अकृषा-पात्रं भू 1 P.

Independence s. स्वातंत्र्यं, स्वैरा-चारः.

Indian a. भरतवर्षीय.

Indicate v. t. व्यंज् caus. द्युत् caus.

Indifferent a. तटस्थ, उदासीन, मध्यस्थ.

Indigo-pot s. नीलीभाण्डं.

Industry s. उद्यमः; अध्यवसायः, कार्याभियोगः.

Inflicting punishment s. दन्डनं. Influence s. विकार:

Inform v. t. नि-वद् caus. वि-ज्ञा caus.

Innumerable a. असंख्या, संख्या-तीत

Inquiry s. व्यवहार:.

Insignificant a, क्षद्र, नीच.

Inspire (with confidence) विश्वासं नी 1 P. विश्वास caus. Insult s. निकृति f., मानभंग:. Intent a. पर, तत्पर, पराधण in comp.

Intimate a. रूढसोहद.

J

Jaw e. दंष्ट्रा, दशन:.

K

Keep contented v. t. अनुरंज् caus.

Kept. a. स्थापित.

L"

Lady (voc.) भवति. Laid down a. प्रणीत.

Lamb s. छाग

Lavish a. मुक्तहस्त.

Leave v. t. निक्षिप् 6 P. न्यासीकृ 8 U.

Liberal a बदान्य, त्यागिन्, उदार. Library s. पुस्तकालयः,-सग्रहः.

Lie s. असत्य, अनत

Liked a. कान्त, अभिमत

 ${f Limited}$ a. अल्पविषय, परिच्छिन्न. ${f Livelihood}$ s. वृत्ति f.. जीविका.

Look to v. अव-ईक्ष् 1 A. अनुस-भा 8 U.

Look, intently v. t. स्तिमिन-दृष्टचा प्रेक्ष् 1 A., दृष्टिभि:-लोचनैः पा 1 P.

Lose त्यूज् । P. ह oaus.; lost one's life अपगतासुनंभूव.

Loss, at a-to do किकर्तव्यतम् प्रतिपत्ति-मूढ.

Love-lorn a. विध्र.

Lovely a. चारुगात्र, कमनीय, मधराकृति; (garden &c.) रम-णीय, रम्य.

Lower region s. पाताल:.

Loyal attachment to throne अस्खलित-दृढ-स्वामिभिनत f.

M

Majesty (His) महाराजः, देवः (Her) देवी.

Manifold a. नानाविध, बहविध.

Market ६. आपण:, पण्यवीथिका.

Mass ४. जालं, पटल

Master completely v. t. पार गम or दश 1 P.

Matter s. अर्थ

Mention, not to expressed by का कथा-गणना with loc., or आस्-स्था with तावत्.

Merchant s. वणिज् m. श्रेष्ठिन् m. Merge into v. निमज्जु 6 P.

Merit s. गुण:, पृष्यं.

Misdeed. s. पाप, दुष्कृतं.

Misfortune s. दुर्भाख, मन्द्रभाग्यं. Mistress s. भट्टिनी; भर्नुदारिका. Misunderstand v. t. अन्यया पह् 9 P. मिथ्या संभु caus. or क्लुप

9 P. मिथ्या संभू caus. or क्लृप् caus.

Modern a. अर्वाचीन, आधुनिक. Morality s. नीति f. नीतिशास्त्र. Mortal s. मत्वं: ; a. अन्तकर, मृत्यु-जनन, प्राणहर.

Moved to be, (to pity) दया-द्रीभू 1. P. करुणया विद्र 1. P. Multiplied, to be, बहुलीभू. 1. P.

N

Naked a. अशरण.

Narrate v. t. कथ 10 P. आचस् 2 A.

Narrow-minded a. कृपणमति. Naturally adv. अवश्यमेव, नृनं खल; प्रकृत्या.

Next to impossible अशक्य-प्राय, दुर्घटकल्प.

Noble a. कुलीन;—birth अभि-जन:; कुले जन्म.

Nocturnal a. नेश.

Noise s. कलकल:.

Notice v. t. लक्ष् 10 P. वि-भू. caus.

Number s. निकर:, संघ:

Nymph s. अप्सरस् f.. देवता.

0

आज्ञाधारकत्वं, Obedience 8. अनविधायित्वं, आज्ञानुरोधः

Obey $v.\ i.$ अनुरुध 4 A. अनुस् 1 P.

Object (sole) of love : स्नेह-स्यैकायनीभृतः

Observe v. t. निरूप 10 P. s पर्यास्त्रीच् 10 P.

Occasion 8. अवसरः

Occupation s. व्यापार:, व्यवसाय: Offend v. t. अपराध् 4 P. (loc or gen.)

Old a. बृद्ध, स्थविर, प्रवयस्, चिरन्तन, पुराण.

Oppress v. t. उपप्ल 1 A. भूशं पीड़ 10 P. विप्र-कृ 8 U.

Oration s. वाक्प्रबन्ध:.

Overcome v. t. वशीकृ 8 \mathbf{U} . वशंनी 1 P.

Overtake v. t. बा-सद् caus. Owner s. स्वामिन् m. अधिपति:

Painter s. चित्रकर:, आलेखक:. Palfrey s. वाजिन् m., हय:.

Particular s. विशेष:.

Pass v. t. गम् caus., नी 1 P. वह with अति caus.

Past a. अतीत, गत.

Patience s. सहिष्णुता, क्षमित्वं.

Pay off v. t. शुध् caus. निर्यत् caus.

Peevish a. पिशुन, दु:शील.

Perforce adv. बलात्, बलेन.

Perilous time s. जीवि**तः** संशयकालः

Perplexing a. उद्वेगकारिन्.

Perturbed a. पूर्वाकुल, पारिप्लब. Philosopher s. तत्त्वविद m. तत्त्वज्ञ:.

Picture s. आलेस्यं, चित्रं.

Pious a. पुण्यात्मन, धर्मशील.

Pitchy a. अन्ध, सूचिभेदाः Pitiable c. करण, अनुकंप्य.

Plain s. सममूभागः, समस्थली. s. अधिन्m. अभि-Plaintiff योक्तु m. Plaintive a. करुणं ; —cry आर्त-स्वर: करुणपरिदेवितं, विलापः. Pleasant a. मुखावह. Pleasure-mountain कोडाशैल:. Pollution a. कलकः. Position s. अवस्था, स्थिति f. Possession s. वित्तं, विभवः Possible, as far as यावच्छक्यं. Pouring down a. विषन्. Practice s. प्रयोग:. Precinct s. उपान्तः परिसरः Precipitate a. सरभस. Preferable a. श्रंयस्, बलाघ्यतर. Preparation संविधा. Presence s. सद्भावः. Present a. संन्निहित; to be-सन्निधा pass; s. उपायनं, उपहारः.

Prime a. मूल in comp. प्रधान. Principle s. तत्त्वं, आगमः. Prisoner s. बंदि:-दी f.

President s. अध्यक्ष:.

Prey upon মধ্য 10 P.

Proceed v. i. उत्-भू 1 P. उत्पद् 4 A. with प्रस्तु 2 U. प्र-वृत् caus.

Proceeding from a. उद्भव, समूर.

Profess to be one's daughter कत्या नाम भू 1 P. Proficient a. प्रतीण, पारंगत,

पारदृष्वन्.

Prompt a. उद्यत, तत्पर, दक्ष. Proper a. युक्त, उचित. Properly adv. सम्यक्, यथावत्, तस्वत:. Proudly adv. सदर्पं, उद्धतं,

Proudly adv. सदर्पं, उद्धतं, सावलेपं.

Provided a. उपपन्न, सनीथ. Provoke revolt प्रजाकोप,-क्षोभं-जन caus.

Pull down v. t. नि-पत् caus., अवसद् caus.

Purification s. शुद्धि f. परिपूर्ति f. Purifying a. पावन.

Put up with सह् 1 A. तितिक्षा 1 A.

Q

Qualified a. गुणवत्. Quarrel v. i. वि-वद् 1 A.

R

Rag s. चीर; dressed in tattered—, चीरवासस्, परि-हिसचीर.

Rainy season s. $\pi_{q} = f$., $\pi_{q} = f$.

Rash a. क्षिप्रकारिन्, अविमृश्य-कारिन्.

Rashness s. साहस्रं, क्षिप्रकारिता. Rather adv. ईषत्, किंचित्.

Rave v. i. प्र-लप् 1 P.

Reach the ears. कर्णविषयं या 2 P. श्रुतिपर्यं आ त् 1 P. Ready a. सज्जीमत, सम्बद्ध

Ready-witted a. प्रत्युत्पन्नमति, प्रतिभानवतः \mathbf{Real} a. तात्त्विक, adv. परमार्थतः Realized a. अनुभूत, प्रत्यक्षीकृतः Receive v. t. प्रत्युत्-गम्-व्रज् 1 P. Recourse, to have—to अंगीकृ 8 U. आस्था 1 U. Recover v. t. आ-प्रति-पद् 4 A. Reduce to ashes v. t. भस्मीकृ, भस्मसात्कु 8 U. Reed s. वेतस:. Regard s. गौरवं, संभावना Region s. प्रदेशः. Reign, in the—of महीं शासति तस्मिन. Relation s. ज्ञाति:, बन्धु:. Relent v. i. मुद्रतां गम् 1 P. काठिन्यं त्यज् 1 P. Religious a. धर्म्य;—action धमैकिया. Reluctantly adv. अकामतः, a. ब्लेन अनिच्छत् Remedy s. प्रति (ती) कारः. प्रतिपत्ति *ि* Remove v. **.** अपनी, अपह 1 P. Renowned a. विश्रुत, प्रथित. Repeating s. उच्चारणं, उदीरणं. Reported, to be—expressed. by इति श्र्यते, इति जनप्रवादः or इति किंवदन्ती श्रूयते.

Respect a. जिल्लाः; (ए.) मन्

caus. पूज् 10 P.

Respectfully

सप्रश्रयं.

देदीप्यमान, Resplendent a. भ्याजमान. Restraining s. निप्रहः, संयमः Result v. t. पर्यव-सो **4 P.** Return (to the subject of discussion) प्रकृतं अनुसन्धा ३ U or अनुस्र 1 P. Revenge, to take--वरनिर्यातनं-साधनं कृ 8. U. Revile v. t. निर्-भत्सं 10 A. उपालभ् 1 A. \mathbf{Rider} s. अश्वारोह: सादिन् m. Ring s. अंगुलीयक. Rise against v. अभिद्रह 4 P. (acc.) Risk v. t. संदेहे-संशये-पत् caus. Roam v. i. परि-अट् 1 P. वि-चर् 1 P. Rouge s. जाल्मः, धृते:, कितवः. Rout v. t. वि-द्र caus. वि-ध्वंस् caus. Ruin v. t. नश् caus. s. प्रणाश: Run a risk संशये (आत्मानं) पत् caus.

Ruthlessly adv. निर्देयं. निर्घृणं S

Rush upon v. सहसा अभिस् 1 P.

or आक्रम् 1 U.

Sacred-ceremony क संस्कारः; शास्त्रविषिः; learning श्रुतिः, निगमः

Sacrificial a. मेच्य. उद्धेगकर, शोकावह, दुःसप्रद Safely adv. क्षेमेण.

Sandhya adoration s. संघ्यो-पासना.

Save v. t. रक्ष् 1 P. ते 1 A. Saying s. उक्ति f., वचनं. Scene s. स्थानं, दृश्यवस्तु n. Scheme s. उपायः.

Scorching a. तीत्र, तिग्म, प्रखर. Scriptural point s. शास्त्रविषय:. Season s. समय:, काल:.

Secret s. रहस्यं.

Secure v. t. जन् caus.

Self-respect. s. स्वाभिमान:.

Senseless a. निःसंज्ञ; अपगतचेतन. Senses s. संज्ञा, चेतना.

Sensibly adv. बोधपूर्व, सचेंतनवत्. Serene a. प्रशन्ति.

Set (mind) v. t. युज् caus. बंध 9 P. निविश् caus.

बध् P. नावश् caus. Severely adv. परुषं, बलवत्. Sharp a. तीक्ष्णमती, कुशामबृद्धि.

Shepherd 8. मेषपालः.

Ship s. पोत:.

Shoot through v. निर्-व्यध् 4 P. Shoulder s. स्कंध:, अंस:.

Shy (at) दृष्ट्वा चिकत a. भू 1 P. सहसा निवृत् 1 A.

Sides. पक्षः.

Sight s. स्थानं ; आलोकः, दर्शनं. Sign s. व्यंजनं, लक्षणं.

Silkema. कीशेय.

Shiner a. रजत in comp.

Single combat s. नियुद्धं, इंद्र-संप्रहार:-युद्धं.

Sinner s. पापकृत् m., पापिन् m: Sister's husband s. आवृत्तः, भगिनीपतिः.

Slaughter-house s. वृषस्थानं-गृहं.

Sleepless a. বন্ধির.

Slight v. t. अवधीर् 10 P. अव-मन् 4 A.

Snore v. i. घर्षररवं कृ 8 U. Solitary a. विविक्त, विजन.

Soundly adv. गाउं, निर्भरं.

Sovereignty s. प्रभुत्वं. Spectator s. प्रेक्षकः द्रष्ट m.

Speed s. वेगः.

Spend see Pass.

Splendid a. शोभन, चारु, उत्तुंग, विशाल.

Spoil v. t. मिलनीकृ 8 U.

Sprout s. पल्लवः, किसलयं, Spy s. चरः.

Stick s. यष्टि f., लगुड:.

Still a. निश्चल, ज=.

Stop v. t. प्रति-सिध् 1 P.

Storm v. t. अवस्कंद् 1 P. String v. t. अधिज्य-आततज्य a. कृ 8 U.

Stroke s. निर्घातः, प्रहारः.

Strong-minded a. भीर.

Student. s. अध्येत् m:

Subject a. अधीन, s. आस्पूदं-पात्रं. Submit v. i. सह 1 A.

Tut

Suitable a. अनुरूप, सदृश (-शी f.).

Sui

Sullied with disgrace a. अयशो-दूषित, अपमानमलीमस.

Sully v. t. मिलनीकृ 8 U. दुष् caus. (दूषयिक).

Superior, to be. अतिरिच्-विशिष् pass.

Supplied a. संपन्न.

Support (oneself) v. वृत्ति कृ 8 U. जीवितं धृ 10 P.

Surmount v, t. उन्-तू 1 P. Surpass v, t. अति-शी 2 A.,

ज्ञां क्षाप्त का त्राप्त का त्रा

Survive v. t. अति-अनु-जीव् 1 P. Suspicion s. आशंका

Sustain v. t. घृ 10 P. अवलब् 1 A.

Swarm v. t. मिल् 6 P. संघराः संपत् 1 P.

Swear v. शप् 1 U.

Sweep away v. t. अप-वह caus.

Syllable so अक्षरं

T

Takıng food s. आहारसेवनं, अन्नास्वादनं

Tall a. तुग, उच्छित, प्राञ्चु. Taunely ada: क्लीबवत्, नष्ट-वीयंवत.

Tarry, v • i. चिरायति (denom.), -विलंब् 1 A.

Taunt s. उपालंभ:.

Temple s. देवतायतनं, देवालयः.

Temporary a. अचिर, क्षणिक.

Temptation s. प्रलोभनं, विकारः.

Theory s. आगमः, शास्त्रं.

Think of मित कृ 8 U. (with dat.)

This and the like a. एवमादि. Thought s. संकल्प:, चिन्ता.

Threshold s. देहली.

Through prep. मखेन in comp.

Thrown down a. निपातित.

Tidings ४. उदन्तः, वृत्तान्तः. Tired a. क्लान्त्, श्रान्त

Tortoise s. कर्मः, कमठः.

Touchstone s. निकयः

Transformed, to be भावेन परिणम 1 U., भाव आपाद 4 A.

Treading in the footsteps पदामसरणं, पदानुविधान

Treat $v.\ t.$ व्यवह-आचर 1 P. बत् 1 A. (with loc.); with

Tributary prince सामन्तः, करदः:

Tribute s. कर:, बलिः

Trifling a. शुद्र.

Troop s. सैन्यदल, अनीकं

Trouble s. क्लेश:, दुःख.

Troublesome **d.** कष्टप्रद, **ब**लेशा• वह.

Truthfulness इ. सत्यवादित्वं.

Turn s. पर्यायः, वारः. • Tutelary deity s. कुर्लंदेवना.

U

Umbrella s. आतपत्र Uncommon a असाधारण, लोकोत्तर

Undertaken a. अभ्युपेत, अंगीकृत Undertaking s. आरंभ:.

Unending a. अनन्त, शाश्वत, सनातन.

Unfathomable a. दुरवगाह् ,दुर्बोघ Unfortunate a. मन्द्रभाग्य Uninterruptedly adv. निविध्न United, to be संगम् 1 A. संयुज् pass.

Unparalleled a. अनुपम, अन्नतिम

V

Value v. t. बहु यन् 4 A. Vanquish v. t. वशं नी 1 P. मूच्नि पार्द, निघा 3 U.

Vary v. i. भिद् pass., varies as the nature of the work प्रयोजनापेक्षितया चल.

Vaunter s. विकत्थनः, आत्मश्ला-**षिन् m**.

Verdant a. हरित, शाहल.

Vernal season s. मधुमासः, वसंत-समयः

Very a. परम, or expressed by अपि.

Vie v.vi. स्पर्घ i A; तुल् 10 P. Violently adv. प्रसहय, प्रसम, वेगेन

Virtue ६ ्धर्मः, सत्पयः Virtuous a. साधुवृत्त, धर्मशील.

W

Wait v. प्रतिपाल 10 P. प्रति-ईक्ष् 1 A;—upon v. उप-स्का ' 1 U.

Walking s. पर्यटनं, विहारः.

Want s. अभावः.

Wanting, to be परि हां pass. Warlike a. विकान्त, शूर, edeeds पराकमः, वीरविज्यभनं.

Warning s. प्रबोधनं

, Wicked a. दुरात्मन्, **दुराश्य**.

Wild a. वन्य, मत्त.

Will s इच्छा, कामः; against one's—वलात्, बलेन, अनिच्छ तोपि, तस्य; at—स्वैरं, स्वेच्छया. Win over v. t. वशं नी 1 P., ग्रह् भ्र P.

Wolf & वकः.

Wonder s. आश्चर्य; it is no-

Wonted a. सहज, नैसर्गिक.

Wood-cutter s. का**ण्डच्छिद्** काण्डतक्ष्m.

Work, cease to, व्यापारात् विरम्

Working s. व्यापार., चेप्टा.

World, my all the जीकित-सर्वस्वीभूत a.

Worthy a. अनुरूप, सदृश.

Wretched a. दुष्ट; --man नरा-पसदः, नरहतकः.

Z

Zeal s. भितत र्र., उस्साहरू

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